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VERBI MINISTERIUM

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VERBI MINISTERIUM

AN INTRODUCTION TO ANGLICAN PREACHING WITH APPENDICES ON EXTEMPORARY PRAYER, &c.

BY

JOHN EYRE WINSTANLEY WALLIS, M.A.

Vicar of Whalley; Examining Chaplain to the Bishop of Blackburn; Honorary Canon of Blackburn.

WITH A FOREWORD BY THE
RIGHT REV. THE LORD BISHOP OF BLACKBURN

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FOREWORD

BY THE BISHOP OF BLACKBURN.

THE clergy are appointed to be ministers of the Word and Sacraments. On the relative importance of these two duties it may be worth quoting the words of Estius, the Roman Catholic commentator of the early seventeenth century. Commenting on 1 Tim. iii. 13, he says:—

"It may be asked why, among the other things which the Apostle requires from the Bishop and Deacons, he makes no mention of the administrations of the Sacraments . . . . . but there is a ready reply. The Apostle gives no injunction on these things,—first, because they are easier, and, therefore, of less importance, if the office of Bishop and Deacon be regarded as a whole. For it is not the case, as the mass of men think, that the episcopal or pastoral care consists chiefly in the conferring of Holy Orders, the consecration of churches, the confirming of the baptised, and the administration of the other Sacraments at the right times and to the right persons . . . . . ; but the chief function of the Bishop and of any shepherd of souls is the preaching of the Word of God."

That this is the implication of the New Testament does not admit of doubt, and one of the strongest desires of the best leaders of the Reformation was to restore the preaching office to that position from which it had largely fallen.

But if such a restoration was of importance in the sixteenth century, how much more obvious is its importance now, when the greatly increased intellectual alertness of people in general lays a larger emphasis than ever before on the problems of faith and life. In fact, it is generally becoming recognised that preaching

INTRODUCTION.

To hear Sermons is a normal and essential part of Sunday worship for members of the Church of England. But the influence of preaching to-day is low. This is due in part to causes beyond the control of the Church. Whereas in former times the pulpit was almost the only fount of religious instruction for adults, men's minds are now drawn to other sources of learning and suggestion. The spread of the knowledge of reading, the growth of the newspaper press, the cheapness of books, and the invention of broadcasting, have each contributed to the decline of parochial preaching as an element of importance in the life of Churchmen.

Moreover, it is impossible to expect the Church to provide a preacher of great gifts in every parish. Great preaching requires exceptional powers; and great preachers are rare. To add to his difficulties, the parish priest cannot devote as much time as he would like to the Ministry of the Word. The conduct of the services, the visiting of the sick and the whole, the hours spent in prayer and study, together with the thousand and one jobs of secondary importance which he must deal with, are so continuously clamant and exacting that he is never able to give himself wholly to the work of preaching.

And yet every parish priest is conscious that his work as a Preacher ought to be of eternal importance in the lives of the people committed to his care.

Is it possible, we ask ourselves, in face of all these handicaps, to restore the Ministry of Preaching to its rightful position in the life of the Church? To answer this question, which is one of the urgent problems of the Church of England to-day, we must go back to first principles. What is the function of Preaching

in the Church? What is the essential message of the Christian Preacher? Is it possible to discover any methods by which he may make his message more intelligible, more acceptable and more convincing to those who ought to look to him, if to anyone, for spiritual guidance and consolation?

The final aim of Christian Preaching may be defined as the promotion of God's glory, by the conversion of mankind to belief in Jesus Christ as Lord, and by the perfecting of every believer in the Christian Faith and Life. The Preacher's work is to worship, to proclaim, to persuade and to edify.

As to the content of Preaching, modern knowledge has not disturbed the fact of our belief in a deposit of revealed truth about God which has been preserved by the Church. What modern knowledge has disturbed is the way of thinking about many things, such as the Universe, the Bible and the history of mankind, which was almost universally accepted three or four generations ago. But each generation has its own forms of thought and expression, and it is part of the Preacher's task to show that modern knowledge, in so far as it is true, is under the guidance of God the Holy Spirit.

Moreover, though the principal problems of human relationship remain very much the same from age to age, each generation has to resist different strains and stresses set up within the structure of those problems. The wise Preacher studies to discover the breaking-points of his age, and applies himself to deliver out of his treasure the remedies which give strength where it is most needed. Problems, spiritual, intellectual, social, economic and political, throng upon every thoughtful person to-day. For each of them the Preacher should have a message, if not a solution.

In such technical questions as relate to a method of Preaching, we are able to-day to take advantage of the researches of psychologists into the working of the human mind. This new knowledge, which, it

hardly need be said, has nothing to do with the truth or validity of the Christian Faith, is of the greatest help to us, both in our work of composition, and in learning how to express our meaning clearly and intelligibly to our congregations.

The Ministry of Preaching is entrusted to men who have a vocation for the priesthood, and to whom the Bishop of the Diocese has solemnly committed the cure of souls. The assurance of his vocation and authority, however, does not set the Preacher free from the necessity of further study and preparation. The exercise of his ministry partakes of the character of an art. And in the practice of the arts, improvement waits upon persistence and suffering. The Preacher who takes trouble over his work may humbly look forward to continual progress in the art of Preaching during the whole of his ministerial life.

Art very largely consists in the transmission of a message of spiritual value from one man to another; a process requiring sound craftsmanship. A weak and faulty technique renders the greatest gifts of imagination vain, and frustrates the best intentions. Distinction in the arts does not altogether lie in the conception of new ideas, but rather in the employment of a great method of presentation for spiritual purposes. Craftsmanship, it has been proved over and over again, can be acquired by steady application. It is perhaps in this particular that Preachers can most readily do their share in restoring the influence of the pulpit at the present time. Preaching which is true to its aim, carefully considered, and duly proportioned, cannot fail to win the joyful assent of men of good-will to the Faith by which alone they can be saved.

It will be noticed that little is said in the following pages about the Preacher's personal life, which is the remote preparation for his work in the pulpit. The reason for this omission is twofold. The writer was anxious to clarify the problems of Preaching by concentrating attention on the work of immediate prepara-

tion. He was further aware that this could be done without risk of misunderstanding owing to the existence of several invaluable books on the personal life of the clergy.

This book has been written principally with the purpose of helping those who are at the beginning of their ministry to set about this most exacting branch of their work in the spirit of hopefulness and courage. If some elder brethren should also read it, to ponder again over the problems of message and manner with which they have been long familiar, it is hoped that they will pardon any traces of didacticism which they may observe.

The author's obligations to previous writers will be apparent to every student of the subject. He would like to express his great indebtedness for criticisms and suggestions to the Bishop of Blackburn and Canon Lumb, Warden of Whalley Abbey and Director of Religious Education in the Diocese of Blackburn, who have read the book in typescript; and also to the authorities of the British Broadcasting Corporation, who have most kindly placed at his disposal the results of their seven years' experience of broadcast preaching.

I. THE CONTENT OF PREACHING.

The Preacher's commission and authority are derived from Christ Himself, Who, before His Ascension, charged the Apostles to convert all nations, "teaching them to observe all things whatsoever I have commanded you" (S. Mt. xxviii. 20). The purpose of Preaching is, therefore, primarily the promotion of God's glory by the conversion of all men to belief in Jesus Christ and by their instruction and training in the Christian Faith and Life as revealed to us by the Saviour Himself. Whatever is necessary to be taught for this great end is proper matter to be treated of in Sermons.

From the earliest times the Church of England has been careful to give her ministers such directions as may guide them in the performance of their duties in this matter. (See Appendices B and C.) In the year 747, the Council of Clovesho ordered instruction to be given on Sundays and Holy Days at the Eucharist on the Creed, the Lord's Prayer, the Sacraments, the Church services, and on religious conduct and good life. These and other pre-Norman canons were accepted as valid by John Peccam, Archbishop of Canterbury, who digested and codified them in 1281. In the Constitution commonly known as *Ignorantia Sacerdotum*, the Archbishop gave directions to every parish priest in his jurisdiction to instruct his people, four times in the year at least, in the Fourteen Articles of the Faith, the Ten Commandments, the Two Precepts of the Gospel, the seven Works of Mercy, the seven Capital Sins and their progeny, the seven Principal Virtues and the seven Sacraments of Grace.

William Lyndewode incorporated Peccam's Constitu-

tion in his *Provinciale,* which was subsequently accepted by the Convocations of Canterbury and York as part of the canon law of the English Church.

The Canons of 1603 and many passages in the Book of Common Prayer show that after the Reformation the authorities of the English Church expected Preachers to follow a regular scheme of instruction in "the Creed, the Lord's Prayer and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health." The basis of the Instructions to be given at Evensong on Sundays and Holy Days is the Church Catechism, which contains sections dealing respectively with the privileges and obligations of the Christian Covenant, the Creed, the Decalogue, the Lord's Prayer and the Dominical Sacraments.

Whether the pre-Norman canons and Lyndewode's *Provinciale* are of binding force to-day or not (for further discussion see Appendix B), it is clear that the parish priests of the Church of England are under a canonical obligation to teach their people the Christian Faith and the rules of Christian conduct and practice.

As to the Faith: we are bound to teach what is to be believed about God, the Father, the Son and the Holy Spirit; about the Church, and about the other subjects mentioned in the Creeds.

As to the Christian Way of Life: we are bound to teach what is the Christian duty in the relationships of life towards God, such as prayer, worship and the study of the Holy Bible—and towards other men and to ourselves, such as the ideals of character and virtue at which we must aim; the works of kindness which we must perform; the misdirections of our instincts and appetites against which we must be on our guard; and the sacraments of the Church which are our spiritual food and strength.

These things are to be taught in no mere general terms of exhortation, but clearly and distinctly, one by one. Our commission is not merely to teach, but to

teach certain definite things concerning the Kingdom of God.

For convenience of analysis, the Content of our Preaching on these subjects may be divided mainly according to Archbishop Peccam's scheme.

I. The Christian Faith.

John Peccam arranged the Fourteen Articles of the Faith in two sets of seven, of which the former dealt with the mystery of the Sacred Trinity, and the latter with the *Humanitas Christi.* (See Appendix C.) It is probable, however, that the Preacher will prefer to arrange his material according to the better known course of the Creeds, somewhat on the following lines:

God: His Existence; His Being; His Unity; His Attributes.

God: *the Father:* His Person;
The Creator and Sustainer of all things.

God: *the Son:* His Person;
His Incarnation;
His earthly Life and Ministry;
His Redemptive Work on earth;
His Descent into Hades;
His Resurrection;
His Ascension;
His Heavenly Session;
His Second Coming.

God: *the Holy Spirit:* His Person;
His Work;
The Church as the covenanted sphere of His Work; its nature, organisation and history;
Holy Baptism;
The Forgiveness of Sins;
The Resurrection;
Eternal Life.

II. The Christian Life.

1. The Dominical Precepts and the Decalogue. The two commandments of our Lord (S. Mc. xii. 29—31) form the foundation of all Christian teaching on man's conscious relationships with God and with other men. The Ten Commandments, which deal with some more particular details of these relationships, should be treated solely in the light of our Lord's own principles of interpretation.

The use of the Decalogue in this prominent manner is not part of the primitive tradition of the Church. John Peccam was the first Archbishop to prescribe its use for universal instruction. Its proclamation from the altar every Sunday in every parish church in England has seemed to some to exalt it above the Commandments of Christ Himself. In any comprehensive review of Church teaching the advisability of giving more prominence to the teaching of our Lord will have to be discussed.

2. The Principal Virtues. The seven principal Virtues of the Christian character are divided into two classes :—

The Theological Virtues	...	Faith. Hope.
and		Love.
The Cardinal Virtues	...	Prudence. Justice. Temperance. Fortitude.

3. The Works of Mercy. Peccam enumerated seven Works of Mercy. But, recollecting that for early Christians the number seven held a mystical meaning, and implied perfection and completeness, we are not bound to think that there are seven Works of Mercy and no more. It is usual to reckon fourteen Works of Mercy, divided thus :—

Seven Corporal Works of Mercy:

Visiting the Sick.
Clothing the Naked.
Feeding the Hungry.
Giving drink to the Thirsty.
Visiting the Prisoners.
Receiving Strangers.
Burying the Dead.

The first six of these are derived from our Lord's words, as recorded in S. Matthew xxv. 34—36. The seventh is taken from Tobit i. 17.

Seven Spiritual Works of Mercy:

Teaching the Ignorant.
Counselling the Doubtful.
Admonishing Sinners.
Comforting the Afflicted.
Pardoning Offenders.
Succouring the Weak.
Praying for All Men.

4. The Notable Christian Duties. The notable Christian Duties, in accordance with the teaching of our Lord, are :—

Prayer.
Fasting.
Almsgiving.

5. The Seven Capital Sins. The list of Seven Capital Sins is of great Christian antiquity. They are :—

Pride.
Avarice.
Luxury (or Lust).
Envy.
Gluttony.
Anger.
Sloth.

They spring from the wrong use of the primary instincts of human nature, thus :—

Instinct.	*Wrong Use.*
Hunger and thirst	Gluttony.
Pugnacity	Anger.
Self-assertion	Pride.
Sex	Lust.
Acquisitiveness	Avarice
Acquisitiveness and Pugnacity	Envy.
Rest	Sloth.

As the investigations of psychologists increase our knowledge of the instincts and springs of human nature, it is found that the theological and experiential conclusions of moral theologians are, in the main, correct. With the psychologists' help the list may be extended :—

Instinct.	*Wrong Use.*
Self-preservation ...	Cowardice.
Gregariousness ...	Irresponsibility.
Curiosity	Meddlesomeness.
Constructiveness ...	Formalism.
Tender emotions ...	Failure to correct.
Self-abasement ...	Sacrifice of truth.

Each of the Capital Sins may, therefore, be traced back to one or more of the primary instincts; and each of the Capital Sins is the parent of others (this is what Peccam refers to when he speaks of their "progeny").

Capital Sin.	*Derivatives.*
Pride ...	Presumption.
	Hypocrisy.
	Obstinacy.
	Quarrelsomeness.
	Disobedience.
Gluttony ...	Drunkenness.
	Vain pleasure.
	Impurity.
	Selfishness.
	Love of Ease.

Avarice	...	Fear of loss.
		Anxiety.
		Worldly Sorrow.
		Callousness.
		Dishonesty.
		Uncharitableness.
Luxury	...	Blindness of Mind.
		Hardness of Heart.
		Inconstancy.
		Cruelty.
Envy	...	Falsehood.
		Calumny.
		Evil Interpretation.
		Contempt.
Anger	...	Suspicion.
		Ingratitude.
		Resentment.
		Mental Agitation.
		Rancour.
Sloth	...	Hatred of spiritual things.
		Weakness in prayer.
		Dullness of spirit.
		Moral cowardice.
		Despair.

(See K. E. Kirk, *Some Principles,* etc., p. 264 et seq.)

6. The Seven Sacraments of Grace. The Seven Sacraments are:—

Holy Baptism.
Confirmation.
Holy Communion.
Penance.
Unction.
Holy Matrimony.
Holy Order.

Of these, two, namely, Holy Baptism and Holy Communion, are further known as the Dominical Sacraments. The rest, whether they are reckoned as

Sacraments or as Sacramental Rites, are proper subjects of instruction.

7. Prayer. The Church has always insisted on regular teaching on Prayer, based on the Lord's Prayer. We may consider the subject first under the general heads of Prayer and Worship, and then in detail.

Prayer. Prayer may be viewed under three great aspects :—

1. Prayer which relates to God's glory : Adoration, Thanksgiving.
2. Prayer which relates to the needs of others : Intercession.
3. Prayer which relates to our own needs : Confession, Petition.

Worship. There is great need for teaching on this subject. It may be dealt with under the following heads :—

1. The nature of worship as the proper outcome of the religious instinct.
2. The Christian duty of worship.
3. Public worship : The Rites, Ceremonies and Customs of the Church according to the Use of the Church of England.
4. The observance of Sunday, and the dedication of time in general.
5. Private worship, including family prayers, private prayers, communion of the sick, and spiritual communion.

The Lord's Prayer. The Lord's Prayer will naturally be treated petition by petition.

1. The Invocation : the universal Fatherhood of God.
2. First Petition : God's Name.
3. Second Petition : God's Kingdom.
4. Third Petition : God's Will.
5. Fourth Petition : Our Daily Bread.

6. Fifth Petition: Forgiveness.
7. Sixth Petition: Temptation.
8. Seventh Petition: Deliverance from Evil.
9. The Doxology: Acknowledgment of God's Kingship.

8. The Holy Bible. At first sight it seems strange that neither Peccam nor the Prayer Book gives explicit directions for Preachers to instruct their people about the Holy Bible. But when we reflect that the Lessons, the Epistles, Gospels and Psalms, were constantly read in church, and that the Homily was generally an exposition of Holy Scripture, we realise that the Bible was so much a part of the Christian life that it was not necessary to prescribe it specially for purposes of instruction.

Nowadays, however, students know far more, and Churchmen far less, about the Bible than ever before. It is, therefore, important that definite teaching should be given on this subject; on these, or similar lines:—

The Use of the Bible by the Church:—
(a) for Doctrine;
(b) for Worship.

The Contents of the Bible:—
(a) the Gospels;
(b) the Epistles;
(c) the rest of the New Testament;
(d) the Old Testament, especially the Prophets;
(e) the Apocrypha.

The Inspiration of the Bible.
The private devotional Use of the Bible.
The Study of the Bible, book by book.

The Preacher should encourage his people to become Bible students; to study the Sacred Text for themselves; to use a commentary profitably; and especially to learn accurately and minutely the records of the earthly life, words and works of our Lord.

Evitanda.

The subject of the Content of Preaching cannot be left without a warning regarding matters which should be avoided in the pulpit.

1. *Heresy.* It is not suggested that a Preacher will deliberately teach heresy from a parish church pulpit. But experience shows that there is a danger of giving utterance to false doctrine unintentionally in unguarded moments. The remedy is twofold. First, a firm foundation of Dogmatic Theology, which by constant study will give precision to the Preacher's doctrinal statements. And next, continual care, especially when speaking without notes, not to use loose expressions which may be open to misinterpretation.

2. *Confidences.* "I had a letter from a parishioner the other day, in which she asked me . . . ." "A man came to me last week in great spiritual trouble and said . . . ." From the frequency with which such phrases as these are heard it would appear that this sort of thing makes a very attractive opening to the discussion in the pulpit of some problem of the spiritual life. But if these openings are true, they should not be used; still less, if they are not true.

A Preacher, especially in small towns and villages, may do untold harm by speaking in such a way as to enable the congregation to identify the person to whom he refers. It may, therefore, be laid down as an axiom never to preach about confidential matters of which we become cognisant in the course of our ministry.

Sometimes the Preacher is asked to deal with a certain subject in the pulpit, and if he can do so with profit to the general congregation, he will be glad to take the opportunity. But that is an entirely different matter from making "copy" out of confidences.

3. *Personalities.* The Preacher will rigorously avoid personalities affecting any of his hearers or himself. This will not debar him from drawing upon his own spiritual experience, which will form part of his

testimony to the Christian Faith. Nor does it forbid him to speak—but only in so far as he can do this appreciatively—of deceased members of his congregation. But any reference to personal differences between his people and himself, or between one and another of his parishioners, should be studiously avoided.

4. *Scandal.* The Preacher should avoid saying anything which could justly give scandal to his people; and equally, anything which could give cause for scandal against them.

5. *Taking advantage.* The Preacher should be careful to avoid taking advantage of his hearers' ignorance, prejudices, or lack of education.

6. *Politics.* Great care is necessary in dealing with political questions in the pulpit. Every congregation will contain members of all the political parties. A safe rule is never to use the privilege of the pulpit to advocate or to denounce purely party measures.

The Preacher's Library.

Fruitful Preaching rests upon a solid foundation of learning, and is the utterance of men who are in touch with the ideas of their own times. The following list represents an attempt to gather together the names of what may be regarded as the standard Anglican books on the several subjects which fall within the province of the Preacher.

I. Dogmatic Theology.

General.

Dictionary of Doctrinal and Historic Theology. J. H. Blunt.
An Exposition of the Creed. J. Pearson.
Manual of Theology. T. B. Strong.
Outlines of Christian Dogma. Darwell Stone.
The Reconstruction of Belief. C. Gore.
The Christian Faith. C. F. Nolloth.
The Thirty-Nine Articles Explained. E. C. S. Gibson.

A Theological Introduction to the Thirty-Nine Articles of the Church of England. E. J. Bicknell.
Mens Creatrix. W. Temple.
Christus Veritas. W. Temple.
Essays Catholic and Critical. E. G. Selwyn. 2nd edn.
Common Objections to Christianity. C. L. Drawbridge.
The Gospel and the Modern Mind. W. R. Matthews.
The Way, the Truth, the Life. F. J. A. Hort.
Science and Religion. P. N. Waggett.

The Creeds.

The Three Creeds. E. C. S. Gibson.
An Introduction to the Creeds. A. E. Burn.
A History of the Creeds. F. J. Badcock.

The Apostles' Creed.

The Apostles' Creed. A. E. Burn.
The Apostles' Creed. H. B. Swete.
The Historic Faith. B. F. Westcott.

The Nicene Creed.

The Nicene Creed. A. E. Burn.

The Athanasian Creed.

A Critical History of the Athanasian Creed. D. Waterland.
A Dissertation on the Athanasian Creed. G. D. W. Ommaney.

The Being of God.

God and Personality. C. C. J. Webb.
Divine Personality and Human Life. C. C. J. Webb.
The Doctrine of the Trinity Apologetically Considered. J. R. Illingworth.
The Idea of Revelation. W. R. Matthews.

Jesus Christ.

The Person of our Lord. C. F. Nolloth.
Jesus Christ in History and Faith. A. C. Headlam.
The New Testament Doctrine of the Christ. A. E. J. Rawlinson.

The Incarnation.

The Incarnation of the Son of God. C. Gore.
The Doctrine of the Incarnation. R. L. Ottley.
Modern Philosophy and the Incarnation. O. C. Quick.
The Virgin Birth of Jesus. G. H. Box.

The Atonement.

The Doctrine of the Atonement. J. K. Mozley.
The Atonement in History and Life. L. W. Grensted.
The Atonement and Personality. R. C. Moberly.

The Resurrection.

The Appearances of our Lord after the Passion. H. B. Swete.
The Resurrection and Modern Thought. W. J. Sparrow Simpson.

The Ascension.

The Ascended Christ. H. B. Swete.

The Holy Spirit.

The Holy Spirit in the New Testament. H. B. Swete.
The Holy Spirit in the Ancient Church. H. B. Swete.

The Holy Catholic Church: The Communion of Saints.

The Holy Catholic Church: the Communion of Saints. H. B. Swete.
History of the Christian Church. F. C. Robertson.
Catholicity. T. A. Lacey.
The Church and the Ministry. C. Gore and C. H. Turner.
The History of the Church of England. Hunt and Stephens.
The History of the Church of England. R. W. Dixon.
Dictionary of English Church History. Ollard and Crosse.
Papalism. E. Denny.
Roman Catholic Claims. C. Gore.
The Communion of Saints. P. Dearmer.
Dictionary of Christian Biography.

Reunion.

The Principles of Ecclesiastical Unity. A. J. Mason.
Orders and Unity. C. Gore.
Reports of the Lausanne and Jerusalem Conferences.
Dictionary of Sects and Heresies. J. H. Blunt.

The Forgiveness of Sins.

Forgiveness of Sins. H. B. Swete.

Eternal Life.

Immortality. B. H. Streeter.
Immortality. E. E. Holmes.
The Life of the World to come. H. B. Swete.

II. Moral Theology.

General.

Ecclesiastical Polity. R. Hooker.
Resolutions and Decisions of Diverse Practical Cases of Conscience. J. Hall.
De Obligatione Conscientiae Praelectiones Decem. R. Sanderson.
Holy Living. Jeremy Taylor.
Holy Dying. Jeremy Taylor.
Ductor Dubitantium. Jeremy Taylor.
Synopsis of Moral and Ascetical Theology. J. Skinner.
Elements of Moral Theology. J. J. Elmendorf.
Some Principles of Moral Theology and their Application. K. E. Kirk.
Ignorance, Faith, and Conformity. K. E. Kirk.
Conscience and its Problems. K. E. Kirk.
Christian Ethics. T. B. Strong.
Christian Ideas and Ideals. R. L. Ottley.
Theory of Good and Evil. Hastings Rashdall.
The Moral Life. W. R. Sorley.
Magic and Grace. Lindsay Dewar.
The Christian Character. J. R. Illingworth.
Christian Ethics and Modern Thought. C. F. D'Arcy.
Ara Coeli. A. F. Chandler.
Dominant Ideas and Corrective Principles. C. Gore.
The Cure of Souls. W. W. Webb.

1. *The Dominical Precepts and the Decalogue.*

The Church Catechism Explained. A. W. Robinson.
The Sermon on the Mount. C. Gore.
Christian Moral Principles. C. Gore.

2. *The Principal Virtues.*

Adequate treatment of these subjects will be found in the appropriate sections of the books given under the heading " Moral Theology—General."

3. *The Works of Mercy.*

Adequate treatment of these subjects will be found in the appropriate sections of the books given under the heading " Moral Theology—General."

4. *The Notable Duties.*

Adequate treatment of these will be found in the appropriate sections of the books given under the heading " Moral Theology—General." For Prayer, see also § 7, below.

General.

Duty. V. J. K. Brook.

5. *The Capital Sins.*

Adequate treatment of these subjects will be found in the appropriate sections of the books given under the heading " Moral Theology—General."

General.

The Ideas of the Fall and Original Sin. N. P. Williams.
Nature, Miracle, and Sin. T. A. Lacey.
Some Elements of Religion. H. P. Liddon.
Sin. H. V. S. Eck.
Origin and Propagation of Sin. H. R. Tennant.

6. *The Sacraments.*

General.

The Christian Sacraments. O. C. Quick.

Holy Baptism.

Holy Baptism. Darwell Stone.

Confirmation.

Confirmation. A. C. A. Hall.

Confirmation in the Apostolic Age. F. H. Chase.
The Relation of Confirmation to Baptism. A. J. Mason.
Holy Communion.
The Holy Communion. Darwell Stone.
The Sacrament of the Altar. W. C. E. Newbolt.
Penance.
The History of Penance. O. D. Watkins.
The Use of Penitence. E. T. Churton.
Unction.
Unction. A. King.
The Anointing of the Sick in Scripture and Tradition. F. W. Puller.
Body and Soul. P. Dearmer.
Holy Matrimony.
Holy Matrimony. W. J. Knox Little.
Holy Matrimony. O. D. Watkins.
What did Christ teach about Divorce? F. H. Chase.
Holy Order.
Holy Orders. A. R. Whitham.
Ministerial Priesthood. R. C. Moberly.
The Ministry of Grace. J. Wordsworth.
The Church and the Ministry. C. Gore.
The Early History of the Church and the Ministry. H. B. Swete.
The Church of England and Episcopacy. A. J. Mason.

7. Prayer.

General.
In Defence of Christian Prayer. E. J. Bicknell.
Prayer. A. J. Worlledge.
Study of Meditation. D. Jenks.
The Collects. C. Goulburn.
The Lord's Prayer.
Prayer and the Lord's Prayer. C. Gore.
Worship.
Principles of Religious Ceremonial. W. H. Frere.
A New History of the Book of Common Prayer. Procter and Frere.

The English Rite. F. E. Brightman.
The Parson's Handbook. P. Dearmer.
The Prayer Book Dictionary. Harford and Stevenson.

8. *The Holy Bible.*

General.

One-volume Commentary. J. R. Dummelow.
A New Commentary. Gore, Goudge and Guillaume.
How we got our Bible. Paterson Smyth.
The Doctrine of the Infallible Book. C. Gore.

New Testament.

Introduction to the New Testament. A. Salmon.
The Miracles of the New Testament. A. C. Headlam.
The Gospel History and its Transmission. C. F. Burkitt.

Old Testament.

Introduction to the Literature of the Old Testament. S. R. Driver.

Apocrypha.

The Books of the Apocrypha, their Origin, Teaching, and Contents. W. O. E. Oesterley.

9. *Religion and Psychology.*

Introduction to the Psychology of Religion. R. H. Thouless.
Psychology and Morals. J. A. Hadfield.

II. THE PREACHING PLAN.

THE exercise of a little forethought will save the Preacher from being at a loss for subjects.

The most satisfactory method of proceeding is to draw up a Preaching Plan on such a scale as to ensure that the whole Content of Preaching is worked over within a reasonable time. The following calculations will afford a rough basis on which to work.

Sermons should be delivered on the fifty-two Sundays of the year; and on a few other Holy Days, such as Christmas Day, Good Friday and Ascension Day; and on Saints' Days. If the Preacher held to his Plan right through the year he would have at his disposal considerably more than a hundred occasions for preaching. But allowance must be made for (1) interruptions due to casual occurrences about which something must be said from the pulpit; (2) the Preacher's vacation; and (3) his visits to other churches, which are important for his own refreshment. If, on these accounts, thirty discourses are deducted from the total number, there are left about eighty occasions on which the Preacher may hope to be at liberty to adhere to his Plan. Of these, half will be in the morning, and half in the afternoon or evening, and to congregations partly, but not wholly, different.

Every year in October or November a tentative list of subjects should be drawn up, dealing methodically with the Christian Faith and Life, to begin on Advent Sunday and to run on to the last Sunday after Trinity in the next year. This list should be kept in a book, so that reference may be made each year to the subjects actually dealt with during the preceding years. It will be found that by adopting some such scheme as this for about five years the whole ground of Christian Faith and Life can be covered.

Systematic instruction is the most crying need of Church-people at the present time. Their ignorance, of which one occasionally stumbles on almost incredible examples, is due not to their stubbornness or unwillingness to learn, but to our neglect to teach.

A Preaching Plan offers the further advantage that it saves the Preacher from the narrowing effect of his own or his people's predilections in doctrine or exposition.

At the same time as the Preacher is drawing up his Plan he should consider what *courses* of sermons (if any), he wishes to deliver during the year.

The seasons of Advent and Lent, and the long run of Sundays after Trinity invite him to bind together series of sermons in courses. In Lent, advantage will be taken of the opportunities to give courses on Sundays, on weekdays, and during Holy Week.

The subjects which may be used for courses of sermons are numerous. One fruitful scheme is to select from amongst the subjects already set down on the year's Preaching Plan one particular subject, and to develop it at length in a course. For instance, one year the Christmas subject of the Incarnation might be developed in a course on Sunday evenings in Lent; and the next year the Good Friday subject of the Atonement might be chosen for similar extended treatment.

In this way the Preacher will gradually become possessed of a Promptuary on the Christian Faith and Life, every piece of which he has carefully worked over in the study and proved in the pulpit.

The Preacher's Christian Year.

It is probable that the present arrangement of the Christian Year arose primarily from the observance of the Annunciation and the Crucifixion. Given these two commemorations, the one fixed and the other movable, the rest fall naturally into their familiar places, with the result that the anniversaries of the

great events in our Lord's earthly life are contained within a period of about six months. During the other six months, at least from the time that S. Jerome compiled his *Comes,* the attention of worshippers is directed to the privileges and duties of the Christian Life. The origin of the dates of the Saints' Days, however, is different, though some appear to have been chosen with reference to the Dominical events near which they occur. The Christian Year can be thus summarised :—

I. *Advent Sunday to Trinity Sunday inclusive:*—
The Christian Faith and Doctrine.

II. *The Sundays after Trinity:*—
The Christian Life and Practice.

III. *The Saints' Days:*—
Examples of Christian Life and Work.

The Preacher will be following a plan which is both historic and fruitful if he adheres as closely as may be to this scheme in his preaching.

I. ADVENT SUNDAY TO TRINITY SUNDAY.

Advent.

Advent begins the Christian Year, and is the liturgical preparation for Christmas, to which it is closely linked. Advent contains four Sundays; and two Saints' Days fall within its influence.

The characteristic notes of the Advent season are :—

(1.) Man's preparation for :—
(2.) God's coming into human life :—
(a) at the Incarnation;
(b) day by day in men's lives.
(c) at the end of the world.

The Sundays and Saints' Days, accordingly, offer opportunities for teaching :—

S. Andrew (30th Nov.) : Readiness to hear God's call in human life and to induce others to listen also.

Advent Sunday: The awakening of the conscience to the responsibilities of our privilege.

Advent II.: Preparation; aided by the record of God's Revelation of Himself to man, as set forth in Holy Scripture.

Advent III.: Preparation; aided by Christ's Divine Society with its Apostolic Ministry.

Advent IV.: Preparation; aided by the Grace of God.

S. Thomas (21st Dec.): Faith, in the historic truth of the Incarnation.

Courses. The usual course of Advent sermons is on the Four Last Things: Death, Judgment, Heaven and Hell. But this, for reasons to be given later, is unsuitable: and some other course should be found. (See p. 29, *post.*)

A course might be preached on man's attitude to God—Repentance, Faith, Humility, Hope. But this again more properly belongs to the Trinity season. The Advent season is as much concerned with the fact of God's coming and the revelation of Himself in Christ Jesus, as with man's response.

Christmas.

The Christmas season consists of Christmas Eve, Christmas Day and the Twelve Days after.

The notes of the season are rejoicing at the Birth of Christ, and the consequent disposition of man's mind and soul.

The Days of the season offer the following opportunities of teaching:—

Christmas Eve: } The Fact of the Incarnation of
Christmas Day: } God the Son.

S. Stephen: Acceptance of Christ requires Courage.

S. John: Acceptance of Christ requires Love.

Holy Innocents: Acceptance of Christ requires Purity.

The Sunday after Christmas Day: The effect of the Incarnation on Man.

The Circumcision: Obedience.
Second Sunday after Christmas: Man's participation in the Divine Nature.
Courses. No courses are required.
Other subjects. Love, Joy, Peace. The Care of Children. Family Life. The child-like mind.

Care should be taken that a vivid mental picture (even though clothed with the details of an English winter landscape) is presented, especially to the young. The Christmas scene should be one of the clearest of all the mental images which accompany our inner life.

Epiphany.

Epiphany is the season running from 6th January up to but not including Septuagesima. The length of the season and the number of Sundays it contains vary according to the day of the week on which the Festival itself falls, and the date of Easter Day. It may contain as many as six Sundays.

Epiphany has two characteristic notes. First, the admission of the Gentile world into the Christian covenant; and next, the manifestation of Christ as the Son of Man. The preaching of the season should deal with both.

The Epiphany: The Manifestation of Christ to the Gentiles.
Epiphany I.: The Manifestation of His Wisdom. Obedience to parents.
Epiphany II.: The Manifestation of His Power over inanimate nature. Kindness to friends.
Epiphany III.: The Manifestation of His Power over disease. Kindness to all men.
Epiphany IV.: The Manifestation of His Power over evil spirits. The grace of moral courage.
Epiphany V.: The Manifestation of His Time. Christian Virtues.

Epiphany VI.: The Manifestation of His own Followers.
The knowledge of His Love.
The Conversion of S. Paul (25th Jan.) : The Apostle of the Gentiles.
Christ the Redeemer of Mankind.
The Purification (2nd Feb.) : Obedience.
Purity.
S. Matthias (24th Feb.) : The Apostolate.
The Government of the Church.

Courses. The Epiphany to the Gentiles may be made the basis of a course of sermons dealing with the spread of the Church :—(a) in early times in Europe; (b) in the world at large to-day. Other courses may be given on the Nature and Person of Christ : on the perfect Christian character : on the claim of Christ to the obedience of the whole world.

LXX., LX., L.

Septuagesima, Sexagesima and Quinquagesima, the three Sundays immediately following the last Sunday after Epiphany, known also as the Sundays before Lent, begin that period of the Christian Year, sometimes known as Long Lent, in which the Church looks forward through the earthly ministry of our Lord to Good Friday and Easter.

Though these three Sundays may, therefore, be reckoned Lenten in outlook, they have a character of their own. They set before the Christian the way in which he ought to respond to the Love of God manifested in Christ Jesus at Christmas and Epiphany.

Septuagesima: Creation. The Work of a Christian.
Sexagesima: Redemption. The Response of a Christian. The Difficulties of a Christian.
Quinquagesima: The Pattern of Christian Love.

Courses. No courses are required. But the way may be cleared for the greater particularity of the

Lenten course by laying out the groundwork of the Christian life.

If a difficult Lenten subject has been chosen the Preacher may embark upon it during these three Sundays. But in doing so he should recollect that, whatever he may say, many people will not take up their Lenten activities until after Shrove Tuesday. He must reckon, therefore, that his congregation will be considerably augmented after three sermons of the course have been preached.

Lent.

Lent is the period from Ash Wednesday to Easter Even, both included. It contains, besides Ash Wednesday, six Sundays, and Holy Week.

The general character of Lent is penitential. Sorrow for, and confession of, sin, followed by determination to amend, are the key-notes. A contrast is drawn between the Christian ideals set out on the three preceding Sundays, and man's failure to achieve them. A scheme of discipline is proposed by which we may approach our ideal. Our Lord's Temptation in the wilderness is put before us as the pattern of perfect resistance to evil of every kind.

Ash Wednesday: Repentance.
Lent I.: Self-control through fasting and abstinence.
Lent II.: Distrust of self.
Lent III.: Trust in God.
Lent IV.: Trust in God's grace.
Lent V. (Passion Sunday): Perseverance.
Lent VI. (Palm Sunday): Humility.
Monday in Holy Week: Christ's Loneliness.
The Cleansing of the Temple.
Tuesday in Holy Week: Christ's Humiliations.
The Lament over Jerusalem.

Wednesday in Holy Week: Christ's Death.
Retirement at Bethany.
Maundy Thursday: The New Commandment.
The Last Supper.
Good Friday: The Crucifixion.
Easter Even: Mors Janua Vitae.
The Annunciation (25th March):
The Incarnation.
The Blessed Virgin Mary.
Ideals of Womanhood.

Courses. Many months may well be spent over the annual Lenten course. The course to be preached on Sunday mornings should be of a devotional character, addressed to the edification of converts. The Sunday evenings should be occupied with six Sermons proper, to the preparation of which the Preacher should bring every spiritual and intellectual resource at his command. The subject should be chosen some time after the preceding Easter and perhaps not later than about Michaelmas. At least one of the big books on the chosen subject should be read and digested. The subject should be meditated over, prayed about, and pondered, until the main outlines of appeal emerge. Material should be collected from all sources. The Preacher will find that he will thus amass far more than he can actually use. But the chips and shavings will be worth saving for use on other occasions.

The Lenten sermons of the great masters of the art should not be neglected, especially the French preachers of the seventeenth century.

The grand object of the Sunday evening course in Lent is to convince and to convert. The Preacher should plead with God for grace and inspiration to rise above himself and to speak then, if ever, in the Name of the Blessed Trinity.

Other subjects. Though the Sunday mornings and evenings in Lent are thus occupied, the season may be used for the careful presentation of many other sub-

jects. Study circles, week-night addresses, and guild services afford favourable opportunities for the detailed study of the life of our Lord, selected parables, miracles, exposition of some of the Epistles, or of one of the Old Testament prophets, Christian doctrine, Church history, etc.

All this will make a heavy demand on the Preacher's time. He should consider whether he should not adopt a different daily time-table during Lent. Aimless visiting should be avoided; letter-writing reduced to a minimum; and secular reading curtailed, if not cut off.

Good Friday.

In the morning the subject will be the Atonement. The custom of holding a Three Hours' Service from noon until three o'clock gives an opportunity for a devotional treatment of the Seven Words from the Cross. Each Preacher will take his own line of thought on these, binding all together with the Love of Jesus Christ, thus dying for us upon the Cross.

Easter.

Easter is the period from Easter Day to the Vigil of Ascension Day. It contains, in addition to Easter Day, Monday and Tuesday in Easter Week, and five Sundays.

The notes of Easter are (1) the historic fact of the Resurrection of our Lord; (2) the effect of the Resurrection on mankind; (3) the consequent joy and happiness which distinguish Christians from others.

Easter Day: The Resurrection.
Monday in Easter Week: The Appearance at Emmaus.
Tuesday in Easter Week: The Appearance in the Upper Room.
Easter I.: The Appearance in the Upper Room, and the Commission of the Apostles.
Easter II.: The Good Shepherd.
Easter III.: The Going to the Father.

Easter IV.: The Promise of the Holy Spirit.
Easter V.: The World overcome by Christ.
Prayer in Christ's Name.
S. Mark (25th April): The Holy Gospel.
The Perfecting of the Saints.
S. Philip & S. James (1st May): Patient Endurance.
The Father glorified in the Son.

Courses. A general subject, such as the achievements of Christianity; or, the things pertaining to the Kingdom; or, the future life, may be developed.

Other subjects. If the Preacher, being short of time on Good Friday and Easter Day, has been obliged to speak inadequately of the Atonement and the Resurrection, he may now make amends.

The Rogation Days.

The Rogation Days are the Monday, Tuesday and Wednesday after Easter V. (Rogation Sunday), and immediately preceding Ascension Day.

The notes of the Days are (1) God's blessing on the earth; (2) man's duty to work with God; (3) man's duty to be thankful.

These ideas should not be restricted to agricultural work, but should be applied to industries of every kind, especially those of the neighbourhood. If possible, the services should be held out-of-doors, and during dinner-hours at factories and mills, etc.

The Ascension.

Ascensiontide is the period from the Vigil of Ascension Day to the Vigil of Whitsunday. It contains, beside the Day itself, one Sunday.

The notes of Ascensiontide are: (1) Christ's triumph; and (2) God's acceptance of man's Nature.

The Ascension Day: The Ascension of our Lord.
The Heavenly Session of our Lord.

Sunday after Ascension Day: Waiting for the Holy Spirit.
The Christian Duty of Witness.

Courses. None; other than the careful maintenance of the general course of the Christian Year.

Other subjects. The development of life upon the earth, culminating in Man. Happiness. The abiding presence of Christ in the Church.

Whitsuntide.

Whitsuntide is the week after Ascensiontide. It contains, besides one Sunday, Monday and Tuesday in Whitsun week.

The notes of Whitsuntide are: (1) the Coming of the Holy Spirit on the Church; (2) the consequent joy and power of the Apostles and disciples.

Whitsunday: The Coming of the Holy Spirit.
The Gift of the Holy Spirit.

Monday in Whitsun Week: The Coming of the Holy Spirit as evidence of God's Love for the world.
The Holy Spirit given to the Gentiles.

Tuesday in Whitsun Week: The Sheepfold.
Confirmation.

Courses. None; but Whitsuntide should be kept as part of the doctrinal half of the Christian Year.

Other subjects. The fruit of the Spirit. The Church. The spread of the Church. Christian Duty towards "Foreign Missions."

Trinity Sunday.

Trinity Sunday, the Sunday after Whitsunday, has been observed with special piety in the Church of England ever since the days of S. Thomas of Canterbury.

On Trinity Sunday the Church completes the doctrinal half of the Christian Year with an exposition of the doctrine of the Blessed Trinity.

Trinity Sunday: The Blessed Trinity.
The Nature of God.

Courses. None; other than the completion of the first part of the Christian Year, devoted primarily to the preaching of doctrine.

Other subjects. God. His Being. Christian Mysteries. Faith.

The Four Last Things.

It has already been noticed that the Four Last Things are commonly dealt with in a course of sermons during Advent. There are, however, two objections to this practice. To-day the Church desires to emphasise the importance of the Christmas festival and its message. Advent sermons tend, therefore, to be directed to the First Coming of Christ rather than the Second. Moreover, to begin the annual exposition of the Christian Faith with subjects drawn from the end of the second paragraph of the Creed is not logical. A more appropriate place in the Christian Year for the necessary teaching about the Four Last Things would be immediately after Ascension Day, when the Heavenly Session of our Lord has been the subject of consideration. This, however, owing to the desire to observe Whitsunday at the correct interval after Easter, is not possible. The result is that the Church Kalendar moves rapidly from Ascension to Whitsun, from Whitsun to Trinity, and so into the second half of the Year when Christian duties claim our attention.

Perhaps the best solution of the difficulty is to give the necessary teaching about the Four Last Things during the month of November. November, besides being the last month of the Church Year, reminds us, by the falling of the leaves, of the end of human life. Moreover, All Saints' Day, the Commemoration of

All Souls, and of the Saints, Martyrs and Doctors of the Church of England, and the observance of Armistice Day, provide a devotional atmosphere in which people are ready to hear "the conclusion of the whole matter."

Embertide.

At the Ember seasons, sermons may be preached on the Christian Ministry:—

Vocation to the Ministry.
Training for the Ministry.
The Ordination Services.
The Functions of the Ministry.
Episcopal Authority.

Holidays.

The habit of taking a short holiday from home at Easter and Whitsuntide is growing amongst the laity. This should be taken into account in drawing up the Preaching Plan for the year. The important thing to secure is, not that such and such teaching shall be rigorously given on such and such days, but that our parishioners shall every year be taught the Christian Faith, delivered to them from the pulpit in the normal course of public worship.

Christmas Day, Easter and Whitsun are days of many celebrations of the Holy Communion, and of great physical fatigue and spiritual exhaustion for the parish priest. Good Friday and Ascension Day are not too well observed by the laity. The result is that five days of primary importance in the doctrinal half of the Christian Year are not at present suitable for detailed or lengthy expositions of the truths of the Faith which they commemorate.

The teaching of Christmas Day, of Easter and of Ascension, may be dealt with on the Sundays succeeding the Days themselves.

Good Friday, however, with its teaching of the Atonement, and Whitsunday, with its doctrine of the

Holy Spirit in the Church, are not followed by a Sunday congruous with their message. The difficulty may be surmounted by giving the necessary annual teaching on the Atonement, and on the Doctrine of the Holy Spirit, as occasion shall serve during the second half of the Christian Year. This is filching Sundays from the Christian Duties, but ways may be found of reconciling the two. There is also a certain number of floating occasions, such as the Sunday evenings in Lent, when the doctrines which must be dealt with somewhat shortly on their proper Days may be treated more at length.

II. THE SUNDAYS AFTER TRINITY.

The Sundays after Trinity vary in number according to the date of Easter. They may be as many as twenty-seven, or as few as twenty-two. Roughly, they may be said to cover the second half of the Christian Year, extending over the months of June, July, August, September, October and November.

The principal themes of the Sundays after Trinity are:—the Two Dominical Precepts, the Ten Commandments, the Works of Mercy, the Principal Virtues, the Sacraments of Grace, the Capital Sins, Prayer, Worship, and the Lord's Prayer, the Holy Bible and the Notable Christian Duties. Most of these topics lend themselves naturally to treatment in courses.

Two courses which may be preached during the early part of the period after Trinity are:—

(a.) The Sevenfold Gift of the Holy Spirit: Wisdom; Understanding; Counsel; Spiritual Strength; Knowledge; Godliness; Fear of the Lord.

(b.) The Ninefold Fruit of the Holy Spirit: Love; Joy; Peace; Longsuffering; Gentleness; Goodness; Faithfulness; Meekness; Temperance.

The liturgical Scriptures for the Sundays after Trinity bring before the hearers' notice the example

and teaching of our Lord, and the admonitions of S. John, S. Paul and others, to Christian virtue and practice.

The following list gives a rough indication of the main topics suggested by the Epistles and Gospels for the Sundays after Trinity.

Trinity I. Ep. The Basis of the Two Dominical Precepts.
Gos. The Importance of keeping the Second.
Trinity II. Ep. The Test of the Two Dominical Precepts.
Gos. The Importance of keeping the First.
Trinity III. Ep. Faith in God: Humility.
Gos. Repentance.
Trinity IV. Ep. Suffering.
Gos. Mercy.
Trinity V. Ep. Unity.
Gos. Obedience.
Trinity VI. Ep. Holy Baptism.
Gos. Christian Righteousness is of the Heart.
Trinity VII. Ep. Christian Righteousness seen in Conduct.
Gos. Our Daily Bread God's Gift.
Trinity VIII. Ep. Self-denial co-operation with God.
Gos. Fruitfulness the Test of Truth.
Trinity IX. Ep. Watchfulness against Evil.
Gos. The Right Use of Money.
Alt. Gos. The Penalties of Selfishness.
Trinity X. Ep. Spiritual Gifts.
Gos. Misuse of Opportunities.
Trinity XI. Ep. The Gospel of the Historic Christ.
Gos. Humility the Spirit of Prayer.
Trinity XII. Ep. Christian Sufficiency.
Gos. Our Powers the Gift of God.
Trinity XIII. Ep. The Promise by Faith.
Alt. Ep. Brotherly Love.
Gos. The Second Dominical Precept Expounded.

Trinity XIV. Ep. The Fruit of the Spirit.
Gos. Thanksgiving.
Trinity XV. Ep. The Cross of Christ our Glory.
Gos. Confidence in God's Provision for our Needs.
Trinity XVI. Ep. Conditions of Christian Life.
Gos. Compassion.
Trinity XVII. Ep. Unity of the Spirit.
Gos. Humility.
Trinity XVIII. Ep. Riches of Grace.
Gos. The Two Dominical Precepts.
Trinity XIX. Ep. The New Man.
Gos. Newness of Life in Christ.
Trinity XX. Ep. Christian Cheerfulness.
Gos. Obedience to God's Call.
Trinity XXI. Ep. The Armour of God.
Gos. The Power of Faith.
Trinity XXII. Ep. Fellowship in the Gospel.
Gos. "As we forgive them."
Trinity XXIII. Ep. Heavenly Citizenship.
Gos. Earthly Citizenship.
Trinity XXIV. Ep. The Fruit of the Gospel.
Gos. The Reward of Faith.
Sunday next before Advent. Ep. The Approaching Advent.
Gos. The Prophet that should come.

This list shows that the Epistles and Gospels for the Sundays after Trinity do not propose any particular scheme of instruction in the Christian Life. We are, therefore, at liberty to arrange our own schemes as seems best to us in our parishes.

In drawing up the Preaching Plan for the second half of the Christian Year, account will be taken of the occurrence of any Saints' Days on Sundays, of annual holidays, both clerical and lay, and of any other occasions, such as Harvest Thanksgivings and Patronal Festivals, which will necessitate a departure from the regularity of a scheme covering all the Sundays after

Trinity. It will probably be found that there are left not more than about twenty Sundays on which we can count for opportunities of giving regular consecutive devotional and instructional Preaching on the Christian Life.

It is obvious that, as with the preaching of the Faith, so with the preaching of Christian Practice, a comprehensive Plan will cover more than one year. The following Plan is intended to show, quite roughly, how the material to be dealt with on the Sundays after Trinity might be arranged on a five years' basis.

The First Year.

1. The Dominical Precepts.
2. The Christian Virtues.
3. The Decalogue.
4. The Sacraments.
5. Conversion.
6. The Beatitudes.

The Second Year.

1. The Dominical Precepts.
2. The Fruit of the Spirit.
3. The Corporal Works of Mercy.
4. The Church.
5. Repentance.
6. The Christian Character.

The Third Year.

1. The Dominical Precepts.
2. The Gift of the Spirit.
3. The Spiritual Works of Mercy.
4. The Ministry.
5. Faith.
6. Ideals of Holiness.

The Fourth Year.

1. The Dominical Precepts.
2. Prayer and Worship.
3. The Notable Duties.

4. The Holy Bible.
5. Grace.
6. A Rule of Life.

The Fifth Year.

1. The Dominical Precepts.
2. The Capital Sins.
3. Forgiveness.
4. Resurrection and Eternal Life.
5. Regeneration.
6. Some Christian Heroes and Heroines.

A Preaching Plan, however arranged, is of twofold importance. It is of importance to the Preacher, because it will ensure his working over the whole ground once every five years: it is of importance to his people, because it will ensure that nothing of the Gospel message is kept back from them if they are regular in their attendance at Divine worship.

Thanksgiving for Harvest.

The Prayer Book as proposed in 1928 makes provision for the observance of an annual Thanksgiving for Harvest. By present custom this is generally held in September or October, in the northern hemisphere. In the evening the congregation will be disposed to listen to a longer address than usual; and for many of the worshippers this will be almost the only occasion on which they attend church during the year.

Subjects. The range of subjects is wide. The following may be considered:—God, the Creator and Sustainer of the Universe. God's Faithfulness. The wealth of God's goodness to man. Man's place in the Universe. Evolution. Man's duty of thanksgiving for "the blessings of this life." Our stewardship of temporal things. Temporal goods, how rightly used; how abused, by avarice, gluttony, pride, etc. Love to our neighbours. The duty of work. The value and prospects of social life, of which agriculture is a foundation. The argument by analogy rises naturally

to the mind, but must not be pressed too far:—the Christian virtue of Faith: the Christian growth in holiness, how helped, and how hindered; the value of beauty; the things that really matter, etc.

III. SAINTS' DAYS.

The Saints' Days and Holy Days of the English Church Kalendar fall into three classes.

(1.) Red-letter Days attached to a great Festival. In this class occur, for instance, the three days immediately following Christmas Day, which naturally take their tone from the Festival itself. (See p. 21, *ante*.)

(2.) Red-letter Days on a fixed day of the month. These are the Days of the Blessed Virgin Mary, the Apostles, and a few others. The Red-letter Days of the first six months of the Christian Year, such as S. Andrew and S. Thomas, seem to have some relationship to the season in which they fall, and are, accordingly, dealt with along with the Sundays amidst which they may occur. (See pp. 20, 21, etc., *ante*.) The characteristic notes of the remainder may be set out as follows:—

S. Barnabas (11th June): The Gifts of the Holy Ghost.
The Friends of Christ.

S. John Baptist (24th June): Preparation for Christ.
Repentance.

S. Peter (29th June): The Power of God.
The Episcopate.

S. Mary Magdalene (22nd July): Seeking Christ.
Conversion.

S. James the Apostle (25th July): Greatness in God's Kingdom.
Service.

The Transfiguration (6th Aug.): The Deity of Christ.
The Sons of God.

S. Bartholomew (24th Aug.): The Apostolic Commission.
Unnoticed Service.

S. Matthew (21st Sept.) : Following Christ.
Right Use of Riches.
S. Michael and All Angels (29th Sept.) :
The Holy Angels.
The Problem of Evil.
S. Luke (18th Oct.) : A Reasonable Faith.
S. Luke's Gospel and Acts.
S. Simon & S. Jude (28th Oct.) : The Defence of the Faith.
Witness. Persecution.
All Saints' Day (1st Nov.) : The Saints.
The Christian Fellowship.
The Christian Character.

Feast of Dedication.

The Prayer Book as proposed in 1928 makes liturgical provision for the observance of an annual Feast of Dedication or Patronal Feast. If the dedication of the church is known, the Feast will usually be kept on the proper Day or on the Sunday within the Octave of the Day. But if the dedication be not known, or its punctual observance not convenient (as. e.g., if it falls in Advent or Lent, or during the general holidays), the Feast may be kept on the first Sunday in October.

Subjects. The Patron Saint. Thanksgiving for " the innumerable benefits " received by us and all men through Jesus Christ. Our duties in respect of what is done in church—attendance at the services, encouraging and facilitating the attendance of others. The fellowship of the parish, the deanery, the diocese, the Catholic Church. Provision for the spiritual needs of others at home and elsewhere. Immediate parochial problems. The history of the Church in the neighbourhood. The building, consecrated as the House of God, a witness to God's covenant with man, the place where

we receive spiritual benefits from Baptism to Burial, sustains our Faith, strengthens our Hope and hallows our Love. Our duties as parishioners :—support of the Church and all its activities, almsgiving, repair and beautification of the fabric, physical respect in church and churchyard.

(3.) Black-letter Days. This class contains the names of many Christian heroes and heroines, whose lives may profitably be dwelt on in the pulpit. Hero-worship is not dead, and may well be drawn into the service of the Church in this way. The achievements of the great Christians of the past need only to be known to kindle the love and devotion of Church-people of the present time. In giving a character-sketch of a Saint, care should be taken to avoid vagueness on the one hand, and sentimentality and fancifulness on the other.

BOOKS.

The following books will be found useful :—

The Christian Year. J. Keble.
The Church Year and Kalendar. J. Dowden.
The Liturgical Year. V. Staley.
The Minor Holy-Days. V. Staley.
For a Three Years' Course of Sermons. A. T. Fryer.
Christian Teaching and the Christian Year. H. L. Goudge.
The Black-Letter Saints. S. M. Statham.
The Red-Letter Days. S. M. Statham.

III. FORMS OF PREACHING DURING PUBLIC WORSHIP.

In every branch of art the forms which the artist employs repay the closest examination. By the word "form" we understand *the organised structure of expression* in which the artist's material is cast. In poetry, for instance, writers cast the arrangements of the words which are the expression of their emotions in forms known as epic, or lyric, or pastoral. And though it is not difficult to find poems in which the wrong form has been used, a wide examination would show that each form has its appropriate content. Or, rather, the better way of stating the truth is to say that the structure and main features of each form that the artist employs are determined in the long run by :—

(a.) The function and content of the artist's message; and

(b.) The sensible properties of the physical material of which the form is composed.

The poet writes a lyric when he has a poetic idea which can be expressed more effectually in lyric form than as an epic or a pastoral. He writes primarily to express his own thought and imagination, whether others understand him or not: but the Preacher, who speaks to instruct and edify, must choose those forms of preaching which will readily attract the attention and assist the understanding of the congregation during Divine worship. This limitation was present to the mind of S. Paul when he declared "I thank God, I speak with tongues more than you all: howbeit, in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." (1 Cor. xiv. 18, 19. The whole chapter deserves careful study from the

Preacher's point of view.) During public worship "in the church" (possibly at the Eucharist, see verse 16), S. Paul deliberately chose one form of Preaching rather than another, on the ground that it ministered "edification, and comfort, and consolation" to his hearers (v. 3). We cannot afford to be less careful than he in this question of the forms of our Preaching.

On the other hand, it would be a mistake to think that the expression of the Preacher's message in an organised structure of argumentation will lead him to formalism. The discipline of form, as every artist knows, is not a paralysing hindrance, but an instrument of freedom.

Before choosing the form which his discourse is to take, the Preacher first envisages the purpose which his message is intended to fulfil in the minds and souls of his hearers. He can then consider which of the forms at his disposal will best aid him in this intention.

One of the chief sources of weakness in preaching is a failure to recognise the importance of the form of the discourse; and to realise that the various forms of discourse differ in far more important particulars of structure than mere length.

The Church of England recognises at least three different forms of discourse—the sermon, the homily, and the catechetical instruction. But the terminology of English Church Preaching has never been accurately defined. The word "sermon," for instance, is commonly used, not for the difficult and technical composition which it strictly denotes, but for any address given in church. For the serious study of the technique of Preaching, one of the first requisites is a carefully considered terminology.

The ordinary utterances of the English parish priest fall into two main classes: first, his discourses delivered in accordance with the canons and rubrics in the course of Divine worship; and next, his other utterances, which, though not delivered during Divine worship, yet have to do with his office and calling. As

the discourses of the first class are of obligation and of greater importance than those of the second, they will be dealt with first.

A discourse delivered during Divine worship may fall into one of four principal forms, viz. :—

1. The Homily;
2. The Prone;
3. The Sermon;
4. The Instruction.

Of these four forms, the Homily is the oldest. It has behind it a long history both in the synagogue service of the Jews, and in the Christian Church from the earliest days. Nevertheless, as its method is essentially analytic, and its material limited to the Scriptures for the day, its place in the pulpit is precarious. The Homily is much more likely to prove its value as a vehicle of instruction to-day in the school and the study circle.

The other forms—the Prone, the Sermon and the Instruction—are synthetic in method, and not restricted to the liturgical Scriptures for choice of subject or extent of argument. They are, accordingly, of prime value to the modern Preacher. As the Sermon, however, both on account of its length and its difficulty, should be reserved for use on special occasions, the Preacher will find that for practical purposes, week in, week out, throughout the year, his chief reliance is on the Prone and the Instruction, to which the most careful attention should be devoted. Constant practice in the use of these two forms will enable him to approach his work in the pulpit with confidence and pleasure.

1. THE HOMILY.

Definition. A Homily is a short analytic commentary on the Epistle or Gospel for the Day, delivered for the edification of the worshippers, at the celebration of the Eucharist.

A Homily differs from a Sermon in that it is not synthetic, and does not follow the rules of rhetoric.

A Homily differs from a Prone in that it does not treat of a freely selected subject or theme.

The Homily, which is the oldest form of Christian preaching, was used by our Lord Himself (S. Lc. iv. 16—21). His words, "This day is this scripture fulfilled in your ears," may be regarded as the key to its structure and purpose.

The preaching of the Apostles and the early Fathers was generally cast in homiletic form.

The Homily consists in essence of a simple paraphrase or explanation of the liturgical Epistle or Gospel for the Day, "*sicut littera iacet*," leading to practical applications. It is delivered during the Prone at the celebration of the Eucharist, of which, historically, it forms a normal if not essential part.

There are four main varieties of the Homily:—

a. The Expository Homily;
b. The Moralising Homily;
c. The Postil;
d. The Teaching Homily.

The Preacher should familiarise himself in time with each of these forms, so as to be able to employ them readily as occasion may require.

(A.) The Expository Homily.

This, the oldest and simplest form of the Homily, is that of a running commentary on the appointed portion of Holy Scripture, verse by verse, with such explanations and applications as the Preacher chooses to make.

Form: 1. a. Read a verse;
1. b. Explain the meaning;
1. c. Make the application.
2. a. Read the next verse;
2. b. Explain the meaning;
2. c. Make the application; etc., etc.,

and so on, until the whole passage under consideration has been dealt with.

(B.) The Moralising Homily.

The next development of the Homily was to give, in two parts, (1) the explanation of the passage under consideration, and (2) the practical applications which flow from the explanation.

This form is analytic. In using it for a passage of any length, the Preacher will find that his message appears to be confused and difficult to follow; and the whole discourse becomes incoherent. For practical purposes the Moralising Homily may be neglected.

(C.) The Postil.

The Postil, also known as the Higher Homily, is a short discourse in which the message drawn from the Epistle or Gospel of the Day is reduced to one subject, and treated in two or three divisions.

It is, in fact, a sermon in a very elementary stage. But it differs from the Sermon Proper in that it lacks the introduction, the peroration and the closely-knit and lengthy elaboration of the divisions.

Not all the liturgical Scriptures are conformable to the treatment which the use of this form requires.

(D.) The Teaching Homily.

The Teaching Homily arose from the Preacher's desire to give instruction on some particular subject, without, however, departing from the Epistle or Gospel of the Day.

The subject is chosen, and the Preacher takes from the liturgical Scriptures whatever may be relevant to it, however illogical or disconnected. For instance, in a Teaching Homily on Prayer, the Preacher would confine himself to what he could find relating to Prayer in the Epistle or Gospel for the Day.

This is an unstable form. For there may be many Sundays when, for lack of liturgical material, the Preacher cannot deal with the desired subject: and if a subject is to be dealt with, it will generally be treated much better if the Preacher is not tied to those aspects

of it which alone come under immediate notice in the Epistle or Gospel.

Where, however, a subject is so large and important that it cannot be adequately treated in one discourse, and where the Sacred Scripture presents several connected ideas about it, the Teaching Homily offers a good opportunity for treating some part of the subject in an easily remembered manner.

It will be found, however, that in practice the Preacher usually finds the Prone more tractable than the Homily.

2. THE PRONE IN THE LITURGY.

Strictly speaking, the Prone is an integral part of the Eucharist. Originally, the word designated the screen which separated the chancel of the church from the nave. For practical reasons the custom arose of giving out notices and delivering addresses from this screen. Hence by an easy transference from the thing itself to the part of the service carried out there, the word came to mean the notices and address. Thus, the *Oxford English Dictionary* quotes Cotton, *Esper-non,* X., 514, written in 1670: "Upon All-Saints' day he thundered out his Excommunication . . . at the Prosnes of all the Parish Churches of the City," with the contemporary marginal note:—"The Prosnes are the Publications of the Feasts and Fasts of the Church, Banes of Matrimony, Excommunications, etc."

The same authority quotes Hacket, *Archbishop Williams,* for the use of the word Prosne in the year 1670 as an alternative to the word homily, and cites another English writer who used the word in 1716 in the phrase "short Prones or Exhortations upon the Gospels."

The Prone, then, strictly defined, is that part of the Eucharist which comes after the Nicene Creed and before the Offertory. It consists of two parts: (1) the notices, as defined and regulated by the rubric in the

1662 Prayer Book, each of which, we may notice in passing, is a challenge to some practical observance of Christian activity; and (2) a "sermon or homily" (again according to the 1662 rubric), based normally upon the Epistle or Gospel for the Day. As there is no liturgical gap between the two parts of the Prone, i.e., the "Notices" and the "Sermon," there is no need for a hymn at this point. The whole of the Prone, preceded by the Invocation, may be given out from or near the chancel-screen (generally, of course, from the pulpit).

(A.) Giving out Notices.

Regarded thus as part of the Eucharist, the giving-out of the Notices takes rank as an act of high liturgical dignity, and not as a mere interpolation of convenience. The Preacher, will, therefore, take trouble to give out the Notices in an orderly and dignified manner.

The nature of the proper Notices gives an opportunity of dealing with practical points which cannot always be conveniently worked into an address. Such are, for instance, the observance of Lent, and encouragement and advice during an epidemic. Care must be taken to avoid anything personal to the Preacher or to others, and anything which could give cause of scandal to the congregation, or against them.

Giving out the Notices takes the form of simple announcements, and directions, without argument or appeal to the emotions.

A practical point to be observed. When announcing the meeting of any guild or society, the Preacher should not say, for instance, "On Tuesday evening at half-past seven there will be a meeting of the Guild"; but "The Guild will meet on Tuesday evening at half-past seven." This arrangement ensures that the members will be on the alert from the beginning of the announcement.

The obligation to announce the Feasts and Fasts of

the Church gives the Preacher an opportunity to prepare his people for the various seasons of the Church. For want of being reminded beforehand, people are apt to be taken unawares by some great Festival or Holy Day, such as Ash Wednesday, and thus to lose much of the spiritual message of the Day through not being in a prepared and receptive frame of mind.

(B.) The Prone.

For purposes of classification, it will be convenient to use the word Prone for a certain kind of discourse delivered in church.

Definition. A Prone is a short, clear, synthetic explanation of a doctrinal or moral subject, delivered during Divine worship, usually at the parochial Eucharist on Sunday morning.

A Prone differs from an Expository Homily in keeping to one subject only, and that not necessarily suggested by the Dominical Scriptures; and in not paraphrasing or commenting on the Dominical Scriptures.

A Prone differs from a Sermon in not employing the rules of rhetoric; and in length, seldom exceeding ten minutes or a quarter of an hour.

Most of us preach Prones all our lives, without knowing it. The form, however, is that which is proper to the Sunday Eucharist, and should normally be reserved for it.

Form. The form of the Prone is simplicity itself: no more than the simplest synthesis that can be put together. Introduction, Body and Conclusion, are the formal divisions.

The Introduction.

No text is necessary, nor any formal exordium. A brief announcement of the subject is all that is required. This, however, must be quite clearly and definitely stated, or, of the short time at the Preacher's disposal, a large part will be wasted by the uncertainty of the hearers as to his intention.

The Body of the Prone.

No precise rules can be laid down for the structure of the body of the Prone. The chief point to bear in mind is that a Prone is by definition synthetic, and not analytic. It is a persuasive structure, not an explanatory commentary.

There need be no formal divisions into firstly, secondly and thirdly. The whole discourse should flow steadily forward like a stream. But if there are divisions, they must be such as occur naturally in the logical argument along the lines of which the Prone is being developed. The sequence of internal arrangement is dictated solely by the sequence of thought.

Simple arguments and comparisons should be used in abundance: but illustrations with restraint.

The Conclusion.

Still avoiding the rules of rhetoric, the Preacher concludes the Prone with a pressing exhortation in accordance with the Christian duty which he has been recommending, or the Article of the Faith which he has expounded. It will be recollected that the first part of the Prone proper (i.e., the Giving-out of the Notices) involved a challenge to some appropriate Christian action. The Preacher will, therefore, never be out of season in finishing a Prone with an exhortation to his hearers to adopt some practical measure of faith or duty as a result of his words.

Length. The Prone may be as short as seven or eight minutes, but not longer than about twelve. It may contain as many as 1,250 words, and should be mentally compared in length with a leading article in *The Times* newspaper.

Occasions. Sunday morning at the Eucharist is the normal and historical occasion for the use of the Prone. But Prones are very well adapted also for use as short devotional addresses, such as are usually given at the services of communicants' guilds, the Mothers' Union, the C.E.M.S., G.F.S., etc., and for broadcasting.

General Subject Matter. The general subjects of the Sunday Prone are the doctrines of the Christian Faith and the duties of the Christian Life, considered generally in their effect on the lives of Christian people.

3. THE SERMON PROPER.

The Sermon Proper, as it is the most difficult, so it is also the most magnificent vehicle of verbal expression at the disposal of the Preacher. Great Sermons, greatly preached, have held vast congregations spellbound in stillness for more than an hour, and have changed the lives of many hearers. It should be the ambition of every Preacher, not to preach many Sermons, for too frequent use soon produces a sensation of weariness, but to see to it that when he does preach a Sermon it shall strike upon the souls of his hearers like a sunrise, full of conviction, light and hope.

Definition. A Sermon is a discourse, synthetic in form and treatment, following the rules of oratory, of considerable length; delivered originally during public worship at the Eucharist on Sundays and other Holy Days; the purpose of which is either, to convince the hearers of the truth of some doctrine of the Christian Faith, and to persuade them to apply the implications of the doctrine to their lives; or, to persuade them to desire a Christian virtue, or to detest wickedness.

The Sermon Proper is the developed form of the Postil, or Higher Homily. It is the most technical form employed in English Church preaching. Many Preachers never make use of the form; and the young Preacher may well avoid it altogether for the first two years of his ministry, and thereafter make use of it but sparingly.

The parts of a Sermon are:—

1. The Text.
2. The Exordium.
3. The First Point: proofs, and application.

4. A Transition.
5. The Second Point: proofs, and application.
6. A Transition.
7. The Third Point: proofs, and application.
8. A Transition.
9. The Peroration.

It is not necessary even to recapitulate here all the rules and regulations which govern the construction of the Sermon Proper. A full treatise on Sacred Oratory would be required to treat them adequately. But a short explanation of each of the parts of the Sermon as set out above may not be out of place.

1. The Text.

The text should be chosen carefully, from the New Testament, if possible, so as to cover, if it may be, the whole subject of the Sermon. It should not only announce the theme which the Preacher intends to develop, but should represent as it were a bud, containing in miniature the whole flower and fruit. It should not, however, be so difficult that much time must be spent in explaining its meaning before getting to grips with the main subject of the discourse.

2. The Exordium.

The Exordium, or Introduction, short, and free from oratorical effort, engages the hearers' attention, announces the subject, and briefly explains its importance.

After making this announcement, the Preacher proceeds to sketch briefly the plan of the rest of the Sermon. This practice is a great help to the hearers, who are about to keep their attention concentrated for an unusual length of time.

The old masters of the art were accustomed to conclude the Exordium with a prayer for Divine aid in their task. From the time of the Reformation until 1662 English preachers seem frequently to have ended the Exordium with the Bidding Prayer. For instance, Wren, preaching at Whitehall in 1627, named his text,

stated his scheme, and then called upon the people to pray. (Lathbury, *History of Convocation,* p. 210 et seq., quoted by Proctor and Frere, *History of the Book of Common Prayer,* p. 255.) The Preacher may well imitate this ancient manner of ending the Exordium with an ejaculatory prayer for God's blessing on the rest of his discourse.

3, 5, 7. The Points.

Each Point or Division should be carefully, clearly and emphatically introduced as it is reached, so that the hearers may be in no doubt as to the Point with which the Preacher is about to deal.

Each Point in turn exclusively engages the attention of the Preacher until it has been satisfactorily established. Like a good builder, he makes sure of his foundations before he builds his walls, and makes sure of his masonry, course by course, before he puts on the roof.

The Point once established, the Preacher applies it briefly to his hearers.

The number of Points in a Sermon Proper is usually three, but sometimes two will suffice.

Each Point is subject to subdivision as required by the argument.

4, 6, 8. Transitions.

A Point is concluded when it has been proved and applied. The Preacher's task is then to move on to the next section of the Sermon. He effects this by means of a Transition, which should be simple, but not abrupt.

A Transition must be clearly recognisable. It not only serves to move the hearers' attention from the Point which has been just established, to the next step in the argument; but it also gives an opportunity for relaxing the intense concentration which the proof and application of each Point require from the people no less than from the Preacher.

The Preacher must not be alarmed if his hearers cough, shift in their seats, and otherwise show that their attention is relaxed during a Transition. Rather he should note these things gladly, as a sign that they are reacting naturally to his discourse. He may himself make a prolonged pause when a Point has been established, stand back in the pulpit for a few moments, take a sip of water from a glass, or rearrange his notes.

His style may be more familiar in tone and thought during either of the first two Transitions than during the establishment of a Point. But the last Transition, leading up to the Peroration, should be grave and dignified.

9. The Peroration.

The Peroration, which will be the subject of the Preacher's most careful attention, is intended to bring final conviction to the hearers.

It should contain :—

(a) a brief recapitulation of the Sermon, which is thus for the third time impressed on the hearers' minds ;

(b) an account of the practical results and resolutions to which the Sermon may give rise ; and

(c) an exhortation, which should come with all the force which the Preacher can command, that the hearers should adopt for their souls' welfare the spiritual counsels to which the Sermon has led.

The concluding note of all before the Ascription should be one of quiet affection and hopefulness ; never of fear or threatening.

Subjects. Any point of Christian Faith or Doctrine which the Preacher desires to treat at considerable length and in detail, with great dignity of style in language and structure, is suitable for exposition in a Sermon.

Length. The length of a Sermon may be about 5,000 words. The time taken in delivery should not be less than about forty minutes. Most people can attend closely for ten minutes at a time. If the Preacher can so arrange his arguments that the attention of the hearers may be safely relaxed at the end of each period of ten minutes, his Sermon will be more easily grasped and remembered.

Occasions. The Sermon Proper, by reason of its length and the demands which it makes on the strength of the Preacher and the attention of the hearers, is not a suitable form to use at the Eucharist, despite its Eucharistic origin. People are now so accustomed to evening meetings at which they listen to lectures and speeches, that it is not unnatural that the Church should accommodate her practice to modern secular custom in this matter. The Sunday evenings in Advent and Lent, and any other occasions, such as Harvest Thanksgivings, when the hearers are prepared to listen to a Preacher for more than the usual length of time, are probably the best occasions for the use of the Sermon at the present day in England. Whether, however, a Sunday evening Sermon must always be introduced into Evensong, or might, with a few prayers and hymns, form a separate service, is a question worth thinking about in relation to the circumstances of each parish.

Courses of Sermons. If the Preacher proposes to embark on a course of Sermons, he should choose his main subject several months before the date of delivery. The subject of a Lenten course, for instance, should be chosen in the preceding May or June. This practice will give the Preacher time, however busy he may be, to read one or more of the big books dealing with the subject; to digest his material thoroughly; and to lay out his general plan so that he may easily and constantly add new material as the months pass by.

4. THE INSTRUCTION AT EVENSONG.

An Instruction is required of the English Church Preacher after the Second Lesson at Evensong.

In view of the insistence which the Church lays on Preaching as an integral part of public worship, it is important to notice the history of the Evensong Instruction.

During the latter part of the middle ages a long Sermon or Instruction was often delivered in the church or the churchyard during the two hours before Vespers which began at the canonical hour of three o'clock. It was probably the existence of this custom which led to the regulation of the First English Prayer Book (1549), by which the curate of every parish was directed to instruct and examine the children of the parish openly in the church once in six weeks at the least, after due notice given, for half an hour before Evensong upon some Sunday or Holy Day. *(First Rubric after the Confirmation Service.)*

In the Second Book (1552) the time and place were to be as before, but the curate was at liberty to appoint "some other" to give the Instruction for him; and instead of once in six weeks, the Instruction was to be given upon Sundays and Holy Days.

Canon 59 of the 1603 Canons, entitled "Ministers to Catechise every Sunday," repeats the directions for the Instruction upon every Sunday and Holy-day, for half an hour or more, before Evening Prayer. A first default on the part of the curate was rebuked; a second involved suspension; and a third, excommunication. So important was this Instruction held to be that parents and others charged with the responsibility of sending the children were liable to excommunication if they persisted for a month in refusing to send them.

The rubric in the 1662 Book did not prescribe the length of the Instruction, and changed the occasion to "after the second Lesson at Evening Prayer." The main effect of this change, which was made perhaps

in order to avoid the interruptions caused by the ringing of the bells, churchings, and the arrival of the adult congregation, was to cause the Instruction to be given in the presence of the whole congregation. Instead of what amounted to a children's service before Evensong, catechising henceforth became an integral part of the parochial evening service, to which the attention of the rest of the congregation could not but be directed.

This radical change cannot have failed to influence in some subtle way the character of the Instruction itself. No curate could be expected to catechise children in the presence of adult worshippers as though the adults were not there. Even Bishops addressing Confirmation candidates can seldom omit a few sentences of exhortation to the rest of the congregation.

This difficult dichotomy of duty, coupled with the more recent abandonment of three o'clock in favour of half-past six or seven as the hour of Evensong, and the pressure of Dr. Samuel Wilberforce, has led to the transformation of the canonical Instruction into two separate things—*(a)* " the Catechism " and the Sunday School for the children, and *(b)* the address in church for adults after the close of the canonical Office of Evensong.

Whether these changes of time and character are desirable or permanent is not in question at the moment. We must acquiesce for the present in the separation, not only of the children's Catechism from the public worship of the Church, but also of the principal discourse of the day from the Eucharist. The time may come when we shall have opportunity and courage to obey the Book of Common Prayer in this particular. The Church, by calling upon Godparents to bring children to hear Sermons, and by the institution of the Catechism after the Second Lesson at Evensong, shows her desire that children should grow up from their earliest years to be familiar in thought, in hours of attendance, and in personal participation,

with the Eucharist and the Divine Office as the normal observance of Sunday.

The Sunday Evening Discourse.

The Preacher of our days is left without definite guidance as to the form which he should adopt for his Sunday Evening Discourse. It is, as we have just seen, a comparatively recent development in the history of Preaching in the Church of England, and, therefore, merits careful consideration. Moreover, there is an atmosphere about Evensong which is peculiar to itself, and which, if the Preacher has the skill to avail himself of it, may assist him enormously in his evangelistic work.

In general, there is a fine air of freedom about the Sunday Evening Discourse. The Preacher has time at his disposal. The congregation, accustomed to attend meetings in the evening at which long speeches are made, is ready to hear him and attentive to his words. The Preacher enters the arena of public speaking, and need not be afraid of a vehemence and an emphasis which would seem out of place on a Sunday morning.

At the same time, he will be careful to maintain the honour of the pulpit as the seat of sound argument, of fair refutation, and of Christian charity.

He need not preach a Homily, a Prone, or a Sermon proper. Nevertheless, his discourse must have a form if it is to accomplish the work of the Holy Spirit in the hearts and minds of his hearers. We must revert for a moment to the thought that the form of any work of art is ultimately dictated by its function. What is the Sunday Evening Discourse intended to do? To instruct the ignorant? To persuade the doubting? To edify the converted? Each and all of these in turn may be its aim.

(a.) For Instruction.

The best method of instructing is to think out clearly how much instruction is to be given on any one

occasion, and not to attempt too much. For most people, one new idea at a time is sufficient, if they are to grasp it so that they can think it over for themselves afterwards, and correlate it with what they already know.

This being settled, the teaching should be arranged in a clear and simple scheme. In doing this the general principle to be followed is to advance from what the hearers may be presumed to know already, to what is new to them.

Illustrations form a most important element in teaching, as witness our Lord's continual use of parables. Illustrations not only catch the attention, but they set people thinking, and help them to see where the Preacher is laying his emphasis at the moment. They provide the mind with that ruffage of concrete images without which the untrained intellect cannot digest abstract ideas.

The Preacher gathers his illustrations by reading as widely as he can, and from his daily intercourse with others. With regard to the latter, he is careful to commit no breaches of confidence, and to disguise his gleanings so that no identification of the persons concerned is possible. If he has the skill, he may compose his own illustrations, as our Lord composed His parables.

Finally, no Instruction should be ended without some application, however brief, to a practical result in the lives of the hearers.

(b.) For Persuasion.

To persuade the undecided, the Preacher enters upon the work on which every good speaker who has ever opened his mouth has expended endless pains.

The main thing which the Preacher has to bear in mind is that he is not attempting to persuade people to give him their votes. What he is attempting to effect is their conversion to the highest belief and the most holy life of a follower of Jesus Christ. Anything

unworthy, whether in argument, appeal, or illustration, must be rigorously banished from the Preacher's mind. S. Paul, before he fully understood the unique character of the Christian Preacher, made one such mistake, in dividing his opponents on a Jewish and not a Christian point of difference. (Acts xxiii. 6, 7.) The ruse was successful: but S. Paul repented. (Acts xxiv. 20, 21.)

Subject to this consideration, the Preacher is free to employ all the resources of Oratory in the service of our Lord.

Persuasion is a matter of argument. The main principle is to proceed from what is agreed upon, to what is doubted. The various kinds of argument, and the best ways of arranging them, will be found set out at length in the section entitled "The Presentation of Ideas." (See p. 111, *et seq.*)

(c.) For Edification.

The presumption underlying preaching for edification is that the Preacher and his hearers are in complete accord in their attitude to the spiritual life and its problems. They come to hear him as disciples gather round a beloved master, looking to him for guidance, for encouragement, and for inspiration.

Happy is the Preacher who feels that this relationship exists between his people and himself. We see it happily exemplified in George Herbert's *Country Parson,* with its atmosphere of sanctified affection, diligent labour, and gentle instruction; and in the great discourses in S. John's Gospel we have the supreme example of the Master Himself talking with His disciples.

The Preacher who can undertake this branch of his work, needs no instruction in what to say or how to say it. The heart has its own language, and its own ways of making its message known, with which the stranger may not intermeddle.

Sunday Evening: Summary.

The Sunday Evening Service offers to the Preacher the same kind of opportunity as the political speaker finds at a public meeting. At this service he will have his opportunity of presenting the case for Christianity in the most favourable circumstances. His audience, with all its limitations (and every Preacher knows that the Sunday Evening congregation is not without its limitations), is attentive and expectant; the surroundings assist his appeal with an atmosphere of faith and worship. He is free to adopt whatever form of discourse he judges most likely to advance his argument.

His best plan, then, on the technical side of his Sunday evening work, is to regard himself as a public speaker, and to present his arguments in as attractive a manner as he can, in order to win the assent of his hearers, and convince them of the truth of the Christian religion.

General Conclusion.

For general use in speaking to adults during Divine worship, the Preacher should concentrate his attention on the Prone, for Sunday mornings, and the Instruction, or Free Discourse, for Sunday evenings. Both these forms are synthetic, and to that extent in harmony with other modes of expression in use at the present time. Both offer the Preacher what he needs for constant and regular use, a simple, flexible, and yet adequate form for the arrangement of his thoughts, free from the dangers of formalism and unreality in conception and expression. Both consist essentially in the form—a beginning, a middle, and an end,—which centuries of experience have shown to be best adapted to the clear delivery of a convincing message.

IV. SPECIAL FORMS.

The young deacon will not have been more than a week in his first parish before he discovers to his alarm that there are many other occasions in addition to those occurring in the course of Divine worship, on which he is expected to deliver an address. Children, adolescents and adults will turn to him for lessons and lectures, for classes and study circles, for guild meetings, and so forth, as though such work required no preparation whatever.

At first he is overwhelmed: this is so different from the "one sermon a month" which he had always understood was the bishop's rule for deacons—the one sermon to which he had hoped to be able to devote days of careful preparation. He is in despair, and flounders about in a sea of books (fortunately very shallow), containing outlines, sermon sketches, skeleton lessons and notes for busy preachers. After a while, however, he finds that things sort themselves out, and that his addresses on special occasions, just because they are special, become a joy instead of a nightmare.

His first step forward is to realise that different ages require different treatment as regards matter and manner. Candidates for Confirmation cannot be addressed in the same way as children in the Catechism; nor will the adult members of the study circle or the Mothers' Union appreciate it if they are treated as adolescents. Once the differences between these classes of learners are appreciated, half the difficulties of dealing with them disappear.

1. THE INSTRUCTION OF CHILDREN.

Upon the right instruction of children depends, under God, the vigour of their subsequent activities as adult members of the Church. The subject may be

considered in three divisions :—(a) children in Church; (b) children in the Sunday School; and (c) children in the Day School.

(A.) Children's Services.

To hear a Preacher give an address at a children's service is to hear him at his very best, or—his very worst. At his best, if he has that loving understanding of the child's mind which is one of God's greatest gifts to His ministers; and if, having something to say, he knows just how to say it. At his very worst, if he is impatient, and thinks that any sort of talk will do for children.

The Free Talk.

One of the most delightful ways of giving an address at a children's service is to fix upon some point of arrival, and to get there by adroitly making use of the children's answers to questions. The point should be previously embodied in a simple sentence, simply worded, which the children are to learn *vivâ voce* towards the end of the address. Everything else must, somehow or other, lead up to this : anecdotes, illustrations, questions, texts, verses of hymns, objects, such as flowers and pictures which can be held in the hand; all is grist to the Preacher's mill in the Free Talk. He need not go into the pulpit, but may stand by the Litany-desk, or some other place in the church where he is on the same floor-level as the children; and should not be afraid of moving about, so long as all the children can see him.

A wise Preacher never loses his temper with children, or scolds them, never holds their answers up to ridicule, or shouts at them. The fact that a child has the courage to give any answer at all out loud in church is worthy of commendation; and the Preacher should do his best to make the children feel that their answers are helping the service on. Mother-wit will usually enable him to make good use of even the

stupidest reply: and he should be equally ready to deal with the children's questions, which are often quick with meaning.

The prepared sentence is to be kept in mind all through, and the Preacher should aim at arriving on its borders in not more than a quarter of an hour. Once there, he should assure himself that the children understand it and can repeat it. This done, he should resolutely stop.

The Catechism.

The Catechism, as distinguished from the Church Catechism, is a system of instruction, which owes its origin to a *curé* of St. Sulpice, in Paris, and to Bishop Dupanloup.

The Exercises of the Catechism fall into two groups of three each, Principal and Secondary.

The Principal Exercises are:—

The Questioning;
The Instruction;
The Lection of the Gospel, and the Homily.

The Secondary Exercises which follow them are:—

The Admonitions;
The Hymns;
The Prayers.

The Instruction consists in a short and clear exposition of some point of Christian Faith or practice. There should be a title and headings, which the children write down, so that during the week they may write a short analysis of the whole.

The Homily which follows the reading of the Gospel should be short, and addressed to some practical point of Christian duty which arises out of the Gospel, and is within the children's competence.

The Admonitions are short notices of advice and exhortation which occur to the Catechist as being timely. With them we may compare the giving-out of the Notices to adults during the Prone at the Eucharist.

Book.

The Clergy and the Catechism. S. Jones.

(B.) The Sunday School.

The Preacher in whose parish there is a Sunday School has to deal with a difficult problem. His task will be not himself to teach, but to see that others give the teaching which he desires. Everything depends upon the superintendent and the teachers. If they are willing to attend a teachers' preparation class, and to follow a syllabus, some good teaching will follow.

But the obstacles are immense. A few of the teachers will probably be drawn from the Day School staff, and they will bring to their Sunday School work the trained mind and good methods which make the rest of their work effective. But most of the Sunday School teachers will be those who are engaged during the week in other tasks than teaching. With the best will in the world they will find it difficult to hold the attention of their classes and to teach so that their scholars may really learn.

If the Preacher himself is a good teacher he will be able to help his Sunday School staff by conducting a preparation class in which the lesson for the following Sunday is worked through and discussed. He may also help them by periodically taking each class in the presence of the teacher.

In a parish where there is no Church Day School, the Sunday School work is of the first importance as a means of instruction.

The Preacher should be on his guard against two dangers. He should not allow the control of the syllabus of teaching to pass from his hands. He is responsible, under the Bishop, for all the Church teaching which is given in his parish; and he dare not delegate that responsibility to anyone else. And next, he should discourage the idea that attendance at Sunday School is a proper substitute for attendance at Divine worship.

The whole position of Sunday Schools is in such an unstable condition to-day that the Preacher will be wise to keep in touch with the Diocesan Director of

Religious Education, who will be able to help him with a wide knowledge and experience of what is being attempted elsewhere.

Books.

Teaching Method in the Sunday School. E. W. Sara.
Principles in Practice. Phyllis and Doris Dent.
My Sunday Teaching. J. R. Lumb.
Child Study in the Sunday School. J. B. Goodliffe.

(c.) The Day School.

Some of the Preacher's happiest hours may be spent in the Day School. He will do well to remember when he is teaching a class in the Day School that he is in effect setting himself amongst a body of professional teachers, each of whom has had a long and arduous training in the art of teaching. He will, therefore, exert himself to see that his lessons are given in a good style, so that the children may, unconsciously perhaps, but none the less truly, feel that he is giving them religious instruction in as efficient a manner as the other teachers give instruction in arithmetic or history.

At the same time, the very fact that he is not one of the professional staff gives the Preacher a greater freedom in his Day School work. While he should never do anything which would make it harder for the teachers to carry on their work after he has left the school at the end of his lesson, for example, by exciting the children and making them rowdy, he may legitimately take his own line and work out his own methods. He is in the School as the children's spiritual pastor, and speaks with more freedom and a greater authority than any of the staff.

The arrangement of the religious teaching to be given by the teachers is in his hands, and he will see that this works in with the rest of his scheme of instruction.

If the Preacher makes anything at all of his Day School work, he will find that it is a great help to him

in his preaching to adults. It will teach him to be simple, direct, ready and intelligible. It will teach him not to be contemptuous of ignorance, not to nag, or to scold, and, above all, not to be afraid of saying the same thing over and over again.

If, on the other hand, the Preacher finds that he is not a good teacher of children in the Day School, he had better let the actual teaching alone, and content himself with the arrangement of the syllabus and general friendly supervision.

2. INSTRUCTIONS FOR CONFIRMATION.

The preparation of candidates for Confirmation is one of the most important of the duties which fall to the Preacher in the English Church. Church Order directs that "None hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained." *(Preface in The Order of Confirmation.)*

Strictly speaking, therefore, the parish priest's duty to his Confirmation candidates is primarily one of instruction. But experience shows that from the course of instruction there emerges an exhortation to accept and follow the Christian rule of life.

Confirmation Lectures provide the Preacher with one of his greatest opportunities. Everything is in his favour: the candidates are more homogeneous in age and character than the Sunday congregations: their attention is fixed on what he says with the utmost concentration of which they are capable: their hearts and minds are open to accept the truth: they are trying, like young students at a University, to understand the living message of the teacher. Here, then, if anywhere amongst the various occasions of the Ministry of the Word, is the prime opportunity for gathering into one coherent scheme the grand outlines of Christian Faith and Practice.

The Instruction takes the form of a lecture, which should be carefully prepared and organised from beginning to end. The course of lectures naturally follows the lines of Christian instruction found in the Catechism. Each lecture leads up to a short but pressing exhortation in accordance with the subject dealt with.

The following scheme of a Confirmation class is simple and easily understood by the candidates.

A Hymn, sung or said;
The Lord's Prayer;
A Prayer for Aid in Preparation.

Marking the Register;
Giving out Notices, Papers, etc.

The Lecture:—

a. Recollection of the last Lecture;
   Announcement of the Subject of this Lecture;
   Announcement of the Subject of the next Lecture.

b. The Body of the Lecture:
   1. Instruction;
   2. Exhortation.

A Prayer;
Dismissal.

It does not fall within the province of this book to deal at length with the preparation of candidates for Confirmation. But it may be suggested that not less than eight or nine weekly lectures should be given before Confirmation, and three or more afterwards, at least up to the time of the First Communion. It is a great help to candidates to have some printed or cyclostyled synopses of the Instructions, which they can take away and study at home.

Books.

See List of Books in Chapter I., Section II., § 6.

3. STUDY CIRCLES.

The Preacher will often be expected to act as the leader of a Study Circle. This work, as interesting as it is valuable, may be compared to the committee-work of a statesman, as he sits with others round a table, hammering out the policy by which the government of the country is to be carried on. For such work the Preacher needs sound scholarship, a ready wit, a sense of humour, a power to seize the essential point and deal with it forthwith; and, above all, fairness to let others, less skilled in expressing their meaning than he, give vent, often in uncouth words and phrases, to their opinions and questions.

To do justice to a Study Circle the Preacher will have to devote considerable time to preparation; and to regard it as one of his main tasks throughout the session.

Subjects. What are suitable subjects and what are not, varies very much from one part of the country to another. In one place the simple studies of our Lord's Miracles and Parables may be found hard enough; in another, the recondite Reports of C.O.P.E.C. may be child's play.

A sound course to begin with is :—(1) Introduction to the Old Testament; (2) Introduction to the New Testament; (3) the early history of the Christian Church. This will cover three winter sessions.

Each member of the group will need a copy of some text-book, and should be encouraged to keep fairly full notes in a stout note-book.

4. QUIET DAYS AND RETREATS.

(a.) There is no reason why the Preacher should not, from time to time, conduct Quiet Days in his own parish.

The first essential is that the Day should be quiet. People come to a Quiet Day to withdraw themselves as much as may be from the things of this world: to

seek refreshment for their souls, tired with the daily struggle against evil and ignorance: to learn, if it may be, from the Preacher's lips some secrets of the spiritual life which they may treasure in their hearts in the days to come.

To deepen: that is the object of a Quiet Day. For it is only by deepening that we can refresh. We seek always a deeper knowledge of God; a deeper understanding of the ways in which we must follow Him and do His Will.

Three addresses or instructions will be sufficient for a single Quiet Day. Through them all there should run some strand of Scripture or Doctrine which may bind them together in the hearers' minds.

The primary effect which the Conductor should aim at is the repentance and faith and love, which, as the Catechism rightly teaches, are the foundations of the approach to God.

The Conductor should be ready and willing to give opportunities to any of his hearers to open their griefs to him in private.

(b.) Retreats are, in effect, more than two or three consecutive Quiet Days. They make greater demands on the Conductor and on the retreatants. But they offer correspondingly greater opportunities. Though many people when in Retreat like to hear some other voice than that of their own parish priest, there is a growing movement in favour of parochial Retreats. The parish priest and such of his people as can manage it go in a party to a Retreat House, where the Retreat is conducted by the parish priest himself.

As, however, the work of conducting a Retreat lies rather outside the opportunities of the parish priest as a Preacher, the reader is referred for further information to the special books dealing with the subject.

Books.

Retreats, their Value, Organisation, and Growth. R. Schofield.
Retreats for All People. R. Schofield.

5. CHAPLAINCIES.

In many parishes there are Public Institutions for the poor, for mental defectives, or for lunatics. There is a growing inclination on the part of public authorities to appoint part-time chaplains to these Institutions. Thus the parish priest may be involved in work of a most interesting and valuable kind. Here, only that part of his chaplaincy work which is concerned with Preaching can be touched on.

The poor, and mental defectives, are entitled to the Preacher's best care. He is on his honour to show them every courtesy and consideration.

The preaching which may be given in workhouses should be simple, hopeful and related to problems with which the inmates can grapple.

In Institutions for mental defectives the Preacher will find appreciative and intent congregations, who can listen for ten minutes (at the outside) to the simplest discourses which can be devised. Mental defectives cannot follow an argument. They must not be roused either to laughter or excitement, or they lose the power of attention for the rest of the discourse. The Parables, Miracles and chief events of our Lord's earthly ministry, coupled with exhortations to be kind to one another, seem to be the basis of what can profitably be said to them.

6. BROADCASTING.

It cannot be said that the Church has yet grasped the opportunities afforded by broadcasting.

The British Broadcasting Corporation has generously given us at least a quarter of an hour "microphone time" every week at all broadcasting stations for the last seven years. But we have not yet made any serious effort to turn this magnificent opportunity to the best advantage.

The Preacher to whom the privilege of broadcasting is extended must conform to the regulations drawn up

by the B.B.C. As far as they relate to the address itself they may be summarised as follows :—

(1.) The address must be sent in to the B.B.C. ten days before the date of delivery. The B.B.C. retains the final editorial right to decide what shall be included or omitted.

(2.) The address must be read; and must not last more than ten minutes.

(3.) The address should be primarily of a practical nature, likely to be helpful to all listeners; and must avoid sectarian propaganda and provocative argument.

The Preacher has to face difficult conditions. If the service is broadcasted from the Studio, he finds himself amongst strange folk in a strange place, with an uncanny little instrument before him. He cannot see his hearers, or judge of the effect of his words as he goes along. If the service is broadcasted from his own church, the very familiarity of the surroundings hinders him from realising that the only thing that matters for the moment is the microphone before his face.

Two general considerations should be borne in mind about listeners-in.

First, that if the Preacher loses his grip on them for more than a few seconds, thousands of them will exercise their privilege, not yet shared by the man in the pew, of refusing to listen to him any longer, and will switch off their sets. The address should, therefore, begin in such a way as to arrest their attention, and continue so as to hold it uninterruptedly throughout. And next, many of the listeners-in are not members of the Church of England, and some of them not members of any Church at all. Both these considerations appear only to increase his difficulties as to subject-matter and style, until his imaginative insight enables him to realise that he is not addressing a great congregation gathered together in church, but a number of individual listeners in the quiet intimacy of their own homes.

Form.

The time-limit of ten minutes practically settles the form, and to some extent, the content of the address. The form to be adopted is that of the Prone, about nine hundred or a thousand words in length. A brief and unencumbered announcement of the subject is followed by a flexible but logical flow of equable exposition, which is brought to a conclusion by a quiet personal appeal.

Subject-matter.

What do we talk about to a friend who looks across his hearth, and asks for our help in spiritual things? The Fatherhood of God; the Love of Jesus Christ; the power of the Holy Ghost; the joy of believing; the happiness of repentance; the blessedness of self-sacrifice; the victories of obedience; the consolations of faith; the privileges and duties of the Christian life;—these and similar truths of the Christian Faith are our subjects, chosen and developed according to the immediate needs of the occasion.

The Apostles won their victories by presenting Christianity as the religion of certainty and joy which had provided them with true and valid solutions for all the problems of human life. To work along the same lines of personal conviction cannot be amiss in broadcasting.

The Preacher should not attempt to deal with more than one point in an address. He should not assume at the outset that his hearers are interested: his task is to rouse and hold their interest.

Style.

The best style is no style at all. A florid manner (happily growing rarer in the pulpit) is fatal in the studio. Any attempt at "preaching" or oratorical effect will fail. Clever phrases, striking metaphors, brilliant epigrams, are only hindrances. They stick out from the fabric of the address, detain the hearer's

attention, and distract him from the theme of the discourse. A plain conversational style through which the Preacher's personal conviction vibrates at a white-heat of restraint—the style in which one talks plainly to a man about his soul—carries through the ether the message which is in the Preacher's heart.

The Preacher cannot assume that listeners-in possess any great stock of theological knowledge. He should, therefore, avoid as much as possible technical and non-significant terms.

The management of the voice requires care. The B.B.C. usually arranges for a studio rehearsal; but in the stress of actual delivery many Preachers forget their instructions and slip back into their accustomed tones. Many of the clergy are compelled to speak week by week at an unnatural pitch owing to the size or the acoustical defects of their churches. What is required at the microphone is an equable conversational tone, which neither rises to a shout nor drops to a whisper, but maintains a steady level of clear diction throughout the address.

The prevailing note is one of intimacy—a talk to a little group gathered round the fireside at home.

7. OPEN-AIR SPEAKING.

Open-air speaking is of two kinds, evangelistic and apologetic, each requiring special treatment.

Evangelistic. An introduction to evangelistic open-air speaking is often possible during the years in which a young man is training for the ministry. If he can at this period of his life overcome the preliminary difficulties of summoning up courage to speak, and of making himself heard against traffic, he will not have wasted his time. The chief opportunities of speaking in the open in the ordinary round of parish work occur in Lent, especially during Passiontide and at Rogationtide. We are not concerned here with the organisation of open-air services, with their bands of

helpers to give out hymn-sheets, lead the singing, speak to strangers, etc., but only with the character of the address. The Preacher should avoid mannerisms, and refrain from scolding. He should state his point frequently, as the thread of a discourse is very easily lost out-of-doors, and people will not stay to listen to what they cannot follow. Repentance and Faith, the Love of God, salvation through Jesus Christ, the power of the Holy Ghost, the summons to join the Church—these and such-like subjects will form the staple of his message. Everything should be stated and argued in its relationship with God. Politics, economics and religious controversy should be avoided.

Apologetic. In this kind of open-air speaking the Preacher deliberately sets out to deal with difficulties and to answer the opponents of the Christian Faith, rather than to deliver the message of Salvation. It is plain, therefore, that special gifts are required. *Sang-froid,* a ready understanding, good temper, the gift of repartee, familiarity with the details of the case against Christianity, as put by rationalists, atheists, and agnostics; and with the objections to the Church which may be raised by Roman Catholics and Nonconformists: these and many other things are needed for the successful out-of-door apologist. A work of difficulty and danger; in which perhaps only those should engage themselves who have special aptitude for the flashing sword-play of debate.

Book.

Open-Air Meetings. C. L. Drawbridge.

8. WEDDINGS.

The opportunity of giving a short address at a wedding is one which should not be missed. The form to be used is the Prone, and that at its shortest. Six or seven minutes is quite long enough, considering the nervous strain of the service on the spouses. The

Preacher may confine his remarks to good wishes; but he will not be out of his latitude if he asks the bride and bridegroom to recollect that as they have come to church to receive God's blessing on the beginning of their married life, so they should not neglect to make use of the means of grace as the years pass by with their inevitable difficulties and temptations. A brief reference to the part of each spouse in building the Christian home may then be concluded with a reiteration of the good wishes of the Church and of their friends for their happiness and prosperity.

A wedding is not the occasion on which to utter a defence of the Christian law of marriage, or to denounce divorce. The note to be sounded is one of affectionate goodwill and personal benediction. Indeed, the Preacher may, if he so please, speak to the spouses alone, without troubling himself whether the rest of the congregation can hear what he says or not.

V. THE PREACHER'S WRITING.

THE standard of public speaking in England at the present time is not high. This is due mainly to two things: that few speakers make their own language a subject of serious study; and that still fewer are practised writers. The Preacher cannot plead either excuse for being other than precise and accurate in his speech. It is assumed that he is an educated man, who knows the grammar and syntax of at least one other language in addition to his own, who is accustomed to read works of theology in which precision of word and definition are of primary importance, and who can think in terms of abstract ideas.

Moreover, in the ordinary course of his parochial work, there is a very considerable amount of writing to be done. Often this seems an irksome task. But if he will submit himself to the discipline of careful writing, the Preacher will find that the consequent increase in his powers of speech will make his work in the pulpit easier, both for himself and his hearers.

In addition to the monthly letter in the parish magazine and the items of press-work, with which the following paragraphs deal, the Preacher should not disdain the task of writing, for his own sake alone, such compositions as essays, reviews of books, translations, stories and epitaphs. The last, in particular, will give him practice in accuracy and economy of language.

1. THE PARISH MAGAZINE LETTER.

"It must be true, because it's here in print!" How often have we heard this very untrue remark, which shows how careful we must be about anything which we print, whether over our signature or not.

The influence of a thoughtful and well-written letter in the Parish Magazine is not to be despised as a part

of the Ministry of the Word. It provides, in fact, one of the few occasions which the parish priest has of addressing his people out of church.

Contents. The monthly Letter should contain generally :—

(a) some reference to the current Church season and the bearing of its teaching on our spiritual lives;

(b) comments on important parochial, ruri-decanal, diocesan, or general Church occurrences (the bare accounts of such things appear best, if anywhere in the Parish Magazine, elsewhere than in the Letter);

(c) any message which can be better delivered in print than from the pulpit, according to the writer's discretion;

(d) any parochial instructions which ought to be on record, such, e.g., as relate to burials or banns;

(e) expressions of sympathy with the relatives of deceased parishioners, with short accounts of their work for the Church, etc.

Care must be taken to avoid certain matters, as in preaching (see pp. 10, 11).

Occasion. The occasion of the Letter is the monthly issue of the Parish Magazine. This involves the writer in the necessity of looking ahead, and writing his Letter a week or ten days in advance.

Length. The length of the Letter will naturally vary according to the subjects dealt with. But it should not be so long as to become an article (i.e. 1,000 words or more in length). People will not read a long screed. Usually 500 words or so will be enough. The Letter itself may often be kept down to this length by putting some matter, which might normally be found in it, elsewhere in the Magazine.

Style. The style will be epistolary. This may seem an otiose remark, but it is well to remind ourselves that the Letter is not a Sermon or an article for the press.

The parish priest is writing to his own people about the affairs which concern him and them as Christians. Nervous, familiar, but grammatical English is called for. Unfortunately, those who compile anthologies of English Letters never think of inserting in their volumes any examples of this unique species. It is, therefore, impossible to refer the beginner to any classical examples of Letters in the Parish Magazine. Reference should, however, be made to John Keble's *Letters of Spiritual Counsel* for matter; and to such treasures of epistolary style as the Letters of S. Paul, S. John, William Cowper, Charles Lamb, Horace Walpole, Thomas Gray and others, for indications of manner and temper.

The Letter should never show rancour, uncharitableness, bad temper, or irritation; but always be good-tempered, affectionate and hopeful.

It is well worth while to take great care over the matter and the style of the monthly Letter in the Parish Magazine.

2. Letters to the Press.

Many of the parochial clergy are well qualified to write valuable letters to the Press, both national and local, on special topics, such as archæology and folk-lore, or on general matters. Letters on such subjects are naturally controlled by the usual rules of public correspondence, and need not be further considered here. But any letters which a parish priest may send to the Press on matters connected with the Church are part of his work as a Minister of the Word.

The best method of writing is to avoid and disregard personal controversies altogether; to be good-tempered; not to score mere debating points; not to attempt to make proselytes; and often to be content merely to state the truth clearly, and leave it to do its own work.

The occasions on which a parish priest should write letters to the Press are few. He should not allow false

statements about the Church to pass without comment. He should correct erroneous reports of his own words. He should remember that the Press is not his pulpit; and that he should write in such a way as to show that he recognises this, and respects the opinions of people who differ from him.

3. Articles in the Press.

In general, the parish priest will not have opportunity for publishing articles in the Press other than those on any special subjects which he has made his own, which do not come within the scope of his work as a Preacher.

But he should always be ready to accede to an editorial request for a short article on some subject of immediate interest connected with the life and work of the Church; for a New Year's Message to readers; or an Armisticetide Message.

Articles should begin in the middle: and go on until they cease to be interesting. This will usually happen in the course of seven or eight hundred words. The writer should practise rigorous excision of weak sentences, digressions and dead ends.

4. Press Reports.

Editors of local papers are usually glad to receive special reports from the clergy of any parochial occurrences, especially when the names and initials of the persons concerned are accurately given.

In sending such reports to the Press, the writer should be careful to see that if any names are mentioned, no name which ought to be included is omitted.

It is not desirable that the parish priest should send in reports of his sermons to the Press unasked. If he is asked by the Editor for a report of his sermon on a special occasion, he should either send a clearly typed copy of such passages as may be of general interest; or send the whole sermon, and leave the Editor to choose the portions he requires.

Two words of caution relating to Press Reports of Church matters :—

1. It should be recollected that the moment any matter appears in print it becomes subject to the scrutiny of a series of laws dealing with libel, copyright, etc., from which the sermon in the pulpit is free.

2. Anything published in the Press becomes fair matter of comment to any reader of the newspaper, whether a member of the Church or not. A parish priest should, therefore, be careful lest he find himself unexpectedly involved in a newspaper controversy.

VI. A METHOD OF PREACHING.

Before we can elaborate a method of composition we must consider in their relationship to the Ministry of Preaching the various stages through which the mind passes during the creation of a work of art. They are three in number, viz.: (1) Choice and consideration of the problem; (2) Illumination; (3) Verification by creation. (See *How we Think,* by Graham Wallas.)

(1.) Choice and Consideration of the Problem.

Every work of art is an attempt to solve some problem connected with the nature, message, or presentation of Beauty, Truth, or Holiness. The artist tries to express their message either to himself or to others (and there is a sharp distinction between the two), within the terms and limits of the material in which he works. It is this choice and consideration of an æsthetic problem which distinguishes the artist from the craftsman. Every artist is a good craftsman, an efficient manager of his tools and materials; but not every craftsman is an artist, who devotes all the potentialities of craftsmanship to spiritual purposes.

The problem to be dealt with having been chosen, the solution may occur to the mind at once. But this is an uncommon experience. More usually there follows a period which may be described as an awkward pause. The artist's irritable and moody temper during this miserable time has chiefly given rise to the popular conception of his character—wayward, short-tempered, unbusinesslike and irresponsible. During this period, though the artist himself knows nothing of it, there is going on in that part of his being which psychologists call the subconscious, a process of consideration without which creative work would be impossible.

The length of this period varies. Some artists are

very slow in getting through it. Others, who work very quickly, give rise to the enquiry whether the whole of their large output can be classed as truly creative art, or whether a great part of it is no more than the product of good craftsmanship. A vast amount of so-called artistic work is merely the result of working to a formula, or repeating over and over again the solutions which satisfy the artist that they deal adequately with the small number of problems to the consideration of which, by choice or exhaustion, he limits his work.

It may, however, be assumed that in the solution of a new problem a certain length of time must be allowed for the subconscious to perform its task. During this period the conscious intellect is not altogether inactive. It may occupy itself in the collection of material, and in thinking over the possible lines of approach to a solution.

(2.) Illumination.

Illumination is the sudden apprehension by the intellect and spirit of a solution of the problem under consideration.

It is impossible to analyse this process, and owing to this difficulty the solution is sometimes attributed to intuition—a supposed power of arriving at a correct or just conclusion without conscious exercise of the powers of intellectual or moral judgment. Without committing ourselves to a belief in intuition as generally understood, we may readily admit that Illumination is the result of the exercise of the subconscious powers of the mind; and that it is the result of intellectual or moral judgment formed and drawn up without our conscious control.

If this interpretation of Illumination be correct, it indicates unmistakably the great importance, firstly, of a complete sympathy between the artist's whole personality and the problems he attacks; and, secondly, of a vital faith in the validity of his own work as part

of the general scheme of human life. Failure in either of these matters will, in the long run, completely vitiate an artist's work.

(3.) Verification by Creation.

Verification by Creation is the crowning act of the artist's work. He has considered the given problem; and a solution has presented itself to his consciousness. That solution must now be verified by an act of creation which embodies it in material which can be apprehended by one or more of the senses. The picture must forthwith be painted: the notes of the sonata written down: the poem put on paper. And this at no long interval. Illuminations, like a short-hand writer's notes, very quickly "go cold."

Now occurs that period of creative activity which is so often noticed as alternating with longer periods of apparent idleness in an artist's life. Every energy, every power, every thought, are concentrated upon transferring to material means of expression the vision which has been vouchsafed to his spiritual sight.

Once the act of creation is over, the mind relaxes the strain, and the artist becomes disinterested in the work which has just been completed. He either turns immediately to another problem, or another aspect of the same problem, or else takes a holiday. There will still probably be certain finishing touches of craftsmanship to apply: but the essential work of art is created. The creative powers have done their work.

The Artist's Development.

And yet an artist is never satisfied. However highly others may praise his work, he is conscious, perhaps in an ever-increasing degree, as he works on through the years, that he falls short of expressing, even to himself, and certainly to others, the fulness of the Beauty which has been revealed to him. To the end of his life he is always striving after a higher degree of perfection in craftsmanship, a deeper sensibility, a more poetic and

spiritual receptivity and apprehension. He reaches out towards that state of ultimate Reality in which, contemplating the perfection of Divine Love, he will himself, in angel-wise, immediately perceive and give expression to Its Will.

Before we pass on, therefore, to consider more closely the application to the Ministry of Preaching of the principles of artistic creation which have just been described in outline, something must be said of an artist's development during the period of his working life.

The point is one which deserves the Preacher's notice. Preachers in the Church of England normally begin their work at the age of twenty-three years. They are due to retire at the age of seventy. Between these two extreme points of time stretches a period of forty-seven years, during which preaching will be a normal part of their life's work. If their output during this period amounts to no more than three discourses a week, including lessons, letters in the parish magazine, etc., they will have to produce between seven and eight thousand separate, though not necessarily entirely different, compositions. What difference may be expected between the artistic quality of the first discourse delivered by the young Deacon, and that of the eight thousandth of the aged Priest?

We may assume, in the first place, that the principles of thought, reflection and reasoning upon which a man's mind works will be the same when he is seventy as when he is twenty-three years of age.

But in other respects we observe great changes in artists' work as they move from exuberant youth to serene old age.

(a.) Development of Style.

No artist is entirely independent of past or present achievements. The young artist begins by imitating literally or in spirit the style of some other, his con-

temporary or predecessor. His work cannot but be immature, and often ineffective. This feature of the early days of study may lead on to a slick and cheap efficiency, in which a tricky treatment of the material is regarded as achievement. Many popular artists never advance beyond this position. They find their public at once, and keep it amused by continual *finesse* and artistic dishonesty.

The true artist, however, having acquired that control of his tools and material which ensures manual dexterity, passes on to a period of hesitation and apparent clumsiness. All his learning, his practice and endeavour seem to count for nothing. Nothing goes well: nothing works out as it should. He is in despair. But, in truth, this is an indication that he possesses some portion of the true spirit of art. Soon the creative power awakes within him to an activity which sweeps his whole being into its authentic stream, and carries him triumphantly to mastery. His style becomes fluent and decisive, reflecting in every stroke, not merely himself, but the true spirit of the message which has been revealed to him.

(b.) Development of Subject.

In his choice of subjects, the young artist deals with simple problems: not because they are simple, but because they are the only problems which he sees. He is usually very proud of being the first to notice the dewdrop on the rose, and the colour in the sunset. The real problems of life are far above out of his sight. But humility and goodwill in time bring wisdom in their train. Other problems of life and of his art swim into his ken, until as the years pass by there remains no problem which he has not seen, no question which he has not attempted to answer. That the solution of some of them should escape him causes him no despair, for he looks forward to a heavenly vision of perfect power and complete knowledge.

The Preacher an Artist.

These details of the processes which lead up to the creation of a work of art, and of the development of an artist's powers over a period of years have been described because the Preacher is an artist, justly entitled to avail himself of every piece of knowledge which will enable him to make the best use of his talent. He realises himself as a creative artist, engaged upon the highest work to which the spirit of man can be called, the communication to his fellow men of the glory of God and the saving truths of redemption.

In so far, then, as the Preacher is an artist, we should expect to observe during the forty-odd years of his working life some such developments as other artists experience.

His early style is "tight" and rule-bound (if, that is to say, it is anything more than a slipshod conversational style). This tightness is good as a discipline. The Preacher may expect to gather freedom, so that in time he develops such a style that, while observing the rules of good speaking and writing, he is conscious of them only as helps, and not as hindrances.

In the matter of his preaching he restricts and finally overcomes the tendency to speak outside his experience and to lay down the law. He lives through the stages of the Christian life, and proves the truth of the teaching of Christ. He does not rest content with his college outfit of theological knowledge, but reads much and widely, remaining a student and a scholar to the end of his days.

It must not be thought that this argument leaves no place for the inspiration of the Holy Spirit in the Ministry of Preaching. Rather the recognition of our complete dependence upon Him should spur us on to test and train to the utmost those gifts of the Spirit by and through which He will guide His Preachers and their hearers into all truth. No one would argue that a great artist is helped in his work by being com-

pelled to use only worn-out brushes, badly stretched canvases, and dirty colours. Nothing short of the highest pitch of craftsmanship of which we are capable can satisfy us in the service of the Holy Spirit.

COMPOSITION.

The method of composition which is about to be described is in accordance with what psychologists have taught us about the working of the human mind. For convenience' sake it may be divided into three successive stages.

(1.) First Stage of Composition.

As long before the occasion of his sermon as possible without another important sermon intervening, let the Preacher, after saying his Office of Preparation, look at his Preaching Plan, and decide on his subject. That is to say, if he has no addresses of exceptional difficulty during the week, he settles his next Sunday's subject (or subjects, if he has to preach more than once) on Monday morning, or on Tuesday, if Monday is his day off duty. He does not make any attempt to deal with the subjects of Sunday week, unless he is preaching a course of connected sermons. If he has to preach twice next Sunday, the subjects chosen should be definitely different from each other, unless they are definitely complementary.

Let him write down the subject, the form of the discourse, the class of people to whom it is to be delivered, and a text if it occurs at once to the mind. Texts are not necessary, though at present customary. If the Preacher follows the Christian Year, it is likely, especially if he uses the Revised Lectionary, that he will find something suitable in the Epistle, Gospel, or Lessons for the Day. The historical choice, especially for Homilies and Prones, lies in the Gospel or Epistle.

For instance :—

Subject: The Christian Virtue of Temperance.

Occasion: During the Holy Communion on the morning of Trinity XIV.

Form: A Prone.

Hearers: The Sunday Morning Congregation.

Text: Galatians v. 22, 23. "The fruit of the Spirit is . . . temperance." From the Epistle.

Having done this, the next thing is to scribble down pell-mell on the paper any thoughts, words, phrases and sentences on the subject which occur spontaneously to the mind. As soon as the flow of these ceases, the Preacher puts the paper carefully in some accustomed place on his *prie-dieu* or desk, where it will be constantly at hand during the week.

During the interval which now occurs the Preacher should not worry about the subject. But from time to time as he goes about his work he should recollect it, and say to himself, with ejaculatory prayer, but without any further profound cogitation, "Next Sunday I am going to preach on the Christian virtue of Temperance to the morning congregation."

Should any ideas on the subject occur to the mind at this stage, they are noted down on the paper without any attempt to develop them.

(2.) Second Stage of Composition.

On Friday in the same week the formal composition of the discourse is entered upon at the Preacher's usual period of greatest mental activity. Men differ in this respect, some finding that they work best in the morning, others in the afternoon, the evening, or at night. Instructions should be given that there must be no interruptions unless on really urgent business. Before settling down, the Preacher sees that the conditions in which he is to work are as good as may be—spiritual, mental, physical. A good light for the eye; a quiet room for the ear; the accustomed pen and

paper for the hand; a bodily posture which enables the mind to be concentrated on the work in hand.

The Preacher may now say his second Office of Preparation; read over his notes; and quietly but with determination direct his whole attention to the subject of his discourse.

On a fresh piece of paper he writes out the heading as before.

In many cases—more and more as the years pass by—it will be found that the discourse works out directly into a well-ordered affair. A plan presents itself to the mind: it should be written out, leaving plenty of room between the divisions. Of the thoughts which have been scribbled down during the week, some fall into their places at once, while others are put aside as unfruitful or as unsuitable to the particular occasion. Fresh thoughts arise in the mind to occupy places in the discourse which will seem to have been created for them.

The Preacher thus arrives at a written analysis of his discourse sufficiently ample to allow the line of the argument to be followed by another person reading it through. This is a good test of craftsmanship; and if the analysis fails in this respect, it is faulty.

At this stage the Preacher does not work out the subject *verbatim et literatim,* but keeps it in the form of notes, fuller or shorter according to the intricacy of the argument. The reason for this is that his subconscious, which has been at work on the subject all the week, does not leave it alone until after the discourse has been delivered. The sermon should not be allowed to set and harden too early in the mould. It should remain, to a certain extent, fluid and malleable until the time of delivery.

The Conclusion and the Introduction (in that order) may now be steadily developed. When they are completed almost *ad unguem,* the complete analysis should be studied with care until the Preacher has assured himself, first, that it is sound; and next, that he can

run through it in his mind without any hesitation, beginning at any point in it, and moving forwards to the end or backwards to the beginning.

A little practice will soon enable the Preacher to adopt this as his normal procedure on a Friday. Three possible exceptions may sometimes occur: the discourse may refuse to work out according to plan; or an entirely different line of thought on the chosen subject may present itself; or a different subject may suggest itself to the mind.

We may conclude this section of our analysis of the method of composition with a word on these exceptional occurrences.

If another subject spontaneously and insistently thrusts itself on the Preacher's attention when he comes to the actual task of composition on Friday, he should work it out carefully. It may turn out to be his true subject after all.

If, when on Friday he comes to read over his Monday's rough memoranda, a line of thought presents itself which is entirely out of keeping with his scribbled notes, though on the same subject, he should give it his earnest consideration. It may be worth while to abandon the Monday notes altogether, and to adopt and develop what now occurs to the mind as the inevitable treatment of the subject on this occasion.

In both these cases the most probable explanation is that the Preacher's subconscious is more responsive to the guidance of the Holy Spirit than his conscious reason.

In the third exception, the discourse refuses to work out as described above, nor does any other matter or any other subject occur to the Preacher's mind. He has, then, to consider whether the subject has been badly chosen as regards:—

(1) the Preacher himself;
(2) the hearers;
(3) the occasion; or
(4) the form.

It may be that some slight adjustment of the title—some alteration in the aspect from which the subject is viewed—some change of emphasis—will effect the desired result, and all work out smoothly.

But if the Preacher is really at a loss, and cannot make headway in any direction, he should not lose his nerve. Let him remember that one of the penalties which those who engage in creative artistic work must pay for their privileges is an occasional and inexplicable loss of the power of expression.

The best plan for him, then, humbly recommending himself and his work to God's direction, is to turn to his Promptuary, select some outline suitable to the occasion on which he is to preach, and quietly work it up for use on Sunday.

On Saturday morning the analysis should be gone over carefully. On Saturday night the Preacher should work through it in his mind just before falling asleep.

On Sunday morning it should be read over again before going to church, and finally it should be recollected immediately before delivery in the pulpit.

(3.) Third Stage of Composition.

It will be recollected that the third and last stage in the creation of a work of art was said to be Verification by Creation. It is this which we are now to consider, emphasising that the creation of the sermon as a work of art occurs during its actual delivery in the pulpit.

Some considerations on the transmission of ideas, both subconsciously and consciously, from one person's mind to the minds of others, should be firmly grasped if the Preacher is to take full advantage of the results of the modern study of our mental processes.

Subconscious Transmission of Ideas.

It is a well-established fact that telepathic, that is, subconscious, communication of ideas generally takes place :—

(1) between people who are united by a bond of deep affection;

(2) during a period, perhaps not exceeding half an hour, (a) of technical inattention by the communicator to the matter to be communicated, and (b) of ready receptivity on the part of those who expect to receive his message.

This period of transmission follows immediately on a period of intense concentration on the matter by the person who wishes to communicate his ideas to the others.

For example, let us consider a husband who wishes to transmit an idea from his mind to his wife's mind. For a minute or two he concentrates his mind intensely upon the idea, but not on the would-be recipient. He then ceases to attend to the thought, and sits quietly. It is during this period of technical inattention on his part that his wife becomes conscious of the idea which he wishes to communicate to her.

It is not suggested, of course, that anyone should attempt to preach by telepathy, though the Quakers' ministry of silence is probably of this character. But in a subject so immensely difficult as Preaching it can only be of advantage to the Preacher in the pulpit to be aware of the proved principles of telepathic communication. The application of these principles to the Ministry of Preaching leads us to the following important conclusions :—

(1.) The more the Preacher loves his people and is loved by them, the better will he be able to speak, and they to hear. And this, not merely in the sense of his speaking, and their hearing, the words of his sermon. He will communicate and they will understand something far deeper than that—what it is really in his life, and mind and soul, to communicate to them for their eternal welfare.

(2.) The best way to spend the few minutes which the Preacher has to himself immediately before the sermon (usually during the singing of a hymn), is,

first, in prayer; and next, in an intensely concentrated recapitulation of the analysis of his sermon, ending, if it may be, in an ecstatic contemplation, as in God's very Presence, of the purpose of preaching, which is God's glory and man's salvation through Jesus Christ.

(3.) During the delivery of the sermon the Preacher should forget completely every technicality of composition, arrangement and delivery. His technical skill will be at work all the time, exercised to the utmost to solve the problems lying in the process on which he is engaged—the creation of a work of art—but only as "second nature," and not consciously: much less, of course, as self-conscious skill displayed to show off his cleverness. This is the technical inattention to which reference has just been made.

(4.) The Preacher's power depends largely on the concord between his words and his belief and life. His subconscious, by which to a great extent he transmits his thought convincingly to his hearers, takes no count of words and phrases. It works by personality and the fundamental beliefs of the person in whom it resides, and of whose inmost being it is an integral part. It will not communicate to his hearers what he says, but what he himself is and believes—the truths by which his own interior life is guided and controlled. Perhaps we shall not be far wrong if we regard it as the special means by which the Holy Spirit Himself leads us into all truth; the gift of tongues by which Parthians, Medes and Elamites comprehend the message of God's saving grace.

The Delivery of the Discourse.

The Preacher is now to proceed to that act of Verification which follows on the processes of Consideration and Illumination in the creation of a work of art.

He sees before him his congregation, much as he

has tried to imagine them during the period of preparation. He is conscious that for ten or twenty minutes their minds and attention will be fixed on him with a willing assent and readiness which should encourage him to lift up his eyes to the hills of the Lord from whence his strength comes.

There they stand while he says the Invocation. "In the Name of the Father, and of the Son, and of the Holy Ghost" he will speak, and in that august Name they will listen. Not otherwise were the Apostles to their converts than he to these Christian people—each with his own most inmost life, full of difficulties, of temptations, of doubts, and tremblings, and hopes, guarded jealously from common knowledge—open to him now, if but all that is deep in him can with heaven-sent truth speak to what is deep in them.

It is useless to insist now upon rules and regulations. When a man is concentrated upon his task of creation he cannot be reminded of what is or is not correct. But three considerations relating to the delivery of his sermon should be kept in mind.

First: The Preacher will do well to stick to his prepared matter.

Second: He will, however, sometimes find (the frequency of this phenomenon varies with different persons) that even during the delivery of his discourse, additional thoughts, illustrations and arguments, force themselves upon his attention. If they strike him immediately as good (and he will soon acquire the habit of giving them a brief consideration while he delivers some subordinate part of his discourse), and if they do not disturb the flow of his main argument, or unduly prolong the whole discourse, they may be adopted.

But the Preacher should never alter his main argument unless (1) he unexpectedly finds it going wrong —I say unexpectedly, because a discourse ought not to make shipwreck during delivery if it has been carefully

prepared; or (2) unless he feels the necessity of the Holy Spirit laid upon him. The latter is one of the most mysterious experiences which befalls the Preacher. It is not common, and though to be humbly welcomed when it occurs, must not be relied on to save the Preacher from the tasks of preparation. We may humbly believe that the guidance of the Holy Spirit in the choice of a subject will be given at the time when it is asked for in prayer during the preparation of the discourse.

Third: As the Preacher becomes more and more a master of his art, he will become very sensitive to the reception of his discourse by his hearers. He will easily be able to perceive whether they are listening or not.

If they are inattentive, he may drop his main argument at once, and speak in such a manner as to attract their attention. This may be done by an apt illustration, or perhaps by the application of what he is advocating to some little *contretemps* of daily life. If he cannot regain their attention, the best thing the Preacher can do is to conclude as shortly as may be, passing over the remainder of his discourse and giving the peroration.

More often, however, the Preacher finds his hearers attentive, and exerts himself not to spoil this favourable atmosphere. Each point should be left as soon as the Preacher sees that he has made it. He considers himself at liberty to enlarge if he can profitably do so—bringing in perhaps some of the material which for brevity's sake he discarded on Friday night. But even so, he is careful never to tire his hearers out. He remembers that the attention of even educated persons is easily exhausted; and that most people find it extremely difficult to concentrate on one subject for more than a few minutes at a stretch. It is much better to leave off while the hearers are still alert and thinking busily, than to send them away late, jaded and captious.

After Preaching.

After preaching, the Preacher finds that, like other artists, he ceases to be interested in the work of art which he has created. When the act of creation is accomplished the mind naturally passes on to the contemplation of some other problem. This is as it should be, and does not cause the Preacher any distress. Indeed, it is one of his safeguards. For, were it not so, his mind would go round and round in a circle like the squirrel in his cage, perpetually occupied with a single set of ideas.

But though the Preacher has practically finished with his discourse as soon as it is over, his hearers have only just begun work on it. He has laboured hard at it before and during delivery: his hope is that they will labour hard at it from that time onwards.

He can help them in three ways in their work on his sermon. (1.) He can bear in mind during the process of composition that he should preach so as to be easily remembered. His arrangements and divisions, his arguments, his words even, are chosen so that they may not only make an immediate appeal to the hearers, but also be easily recollected for consideration in the immediate future.

(2.) He prays daily, until they come to hear him again, that his discourse may do the work which the Holy Spirit desires to be accomplished in their hearts; that He will supply to them all such deficiencies as are due to his own infirmities of mind and spirit; and that they may be delivered from the evil spirit of contemptuous and unintelligent criticism.

(3.) He is ready to explain and talk about any points of the discourse which may be mentioned to him afterwards in conversation—to expand, to illustrate, to recapitulate. Sick people appreciate, almost as much as anything, a short account of last Sunday's sermon.

For his own profit, the Preacher does not altogether abandon a sermon immediately after it has been delivered.

Artists are not often good critics of their own work. They see and value the intention where others only see the failure to give expression to that intention. The Preacher, like other artists, has no right to claim an indulgent verdict upon a poor piece of work because he meant well. Of course he meant well; and so does every artist and every Preacher.

Moreover, the ultimate verdict upon a work of art lies in a remote future. The effect of a sermon may not be fully worked out for a hundred years. For instance: an old lady of more than eighty once showed the writer a letter from her grandson in Canada, whom she had never seen, in which he said that something she had told him in her last letter had changed his whole way of thinking about God. On being asked what this was, she said that when she was a girl the then vicar had preached a sermon on the Indian Mutiny, and that it was something he had said then which she had repeated to her grandson.

No Preacher, therefore, is in a position to give a just and final verdict on his own work. The maxim of the law *Nemo de se iudicet* applies to Preachers as well as lawyers.

If, however, the sermon has been delivered without a definite sense of failure:—

(a) the Preacher should see that the notes which he preserves represent what he said so well that the argument of the discourse will be clear to him after the lapse of any length of time.

(b) He should add notes of any matter inserted on the spur of the moment: bracket any undelivered and discarded matter: or, if he has time, make a fair copy.

(c) He should docket the notes with the dates of time and place of delivery, and time taken to deliver the sermon; enter the title and reference in his Index; and put the notes in place on the file of his Promptuary.

If, on the other hand, the sermon has been an obvious

failure, the Preacher candidly and humbly examines it as a failure, without trying to make out to himself that after all it was really a very good discourse.

He asks himself where the cause of failure lies :—

In the Preacher?
In the Sermon? Matter? Arrangement? Length?
In the occasion?
In the congregation?

If he can diagnose the error, he marks his notes accordingly, and files them as possible raw material for future use.

If, as sometimes happens, God tells him that it was "Well done," he humbly and gratefully thanks Him, and says, "*Non nobis, Domine, non nobis: sed Nomini tuo da gloriam, super misericordia tua, et veritate tua.*"

If it is true that the Preacher himself is unable to pass a final verdict on his own work, he will find that others also are generally incapable of forming useful judgments. This does not necessarily mean that they have been inattentive, but that the critical faculty is very rare, even amongst educated people. The Preacher does not expect from those who are not trained thinkers and speakers an opinion of any value on the technical aspects of his work.

In spite of this, he is careful to note any mention in conversation of points which were taken and understood, as well as of those which only caused confusion. Of any germane arguments which he did not introduce into his sermon he also takes note, as possible material to be used when the subject comes up for treatment in the pulpit again.

Two things the Preacher altogether disregards. First, the approbation and compliments of those who assure him that his sermon last Sunday morning was "so nice." Next, the carping criticisms which proceed from unbelievers and merely nominal members of the Church.

In general, this absence of informed and intelligent criticism is a great drawback to the Preacher. It can

only be overcome by constant reference to the works of the masters of the art, and by that sense of dissatisfaction with his own work which is the salvation of the artist.

How to Memorise.

The problem of the Preacher's own memorising is not quite the same as that of his hearers. His task is, how to get into his head such an analysis of a discourse that he can deliver it in the pulpit without technical attention; that is, without having to think out his arguments as he goes along, and without pausing to recall their order and connection.

Men differ greatly in their powers of memory and quickness of mental recall. But it may be assumed that the better educated a man is, the better he will be able to recall a logical sequence of argument; and that the older he grows, the weaker his mechanical memory will become. Children can easily learn by heart long strings of words and numbers: but adults cannot memorise such lists without immense labour.

Bearing this in mind, and recollecting that he hopes to be at work until his seventieth birthday, the Preacher prefers a method of memorising which will improve with his age and experience, until it performs its duty without conscious effort on his part.

The process of composition will itself have gone a long way towards enabling him to remember his discourse. The subject, the main arguments, and illustrations, have been the object of intense concentration, conscious and subconscious, during the previous week.

But concentration has also been expended on some arguments and illustrations which, though germane to the subject, are to be omitted for one reason or another from the final draft. The task of the memory is, therefore, twofold: first, to remember in their proper order the materials which are finally chosen for the sermon; and, next, to disconnect from the sermon so memorised

all discarded material. The Preacher has, in short, to remember a selection of material germane to his subject, arranged in a certain order of thought, for the special purposes of a certain occasion.

This may be done in one of two ways, the former for preference.

1. A Logical Method of Memorising.

The discourse is first remembered as a whole. It is a complete work of art, and as such should first bite its grand outlines into the mind. The analysis should therefore be read, and read again, until the general configuration of the discourse becomes clear. If it has been properly built up, it will take to itself the character of a pattern.

We may compare this stage of memorising with the painter's practice of looking at a picture with half-closed eyes, so that all detail disappears, and nothing is seen but the principal masses of light and shade upon which the picture is based.

As soon as this pattern is thoroughly apprehended and set, attention may be more particularly directed to its component members. The different ideas and arguments, like different colours in a picture, will be found to have lost something of their individuality by becoming part of a new whole which is greater than themselves, and by lying in contiguity with the other ideas and arguments of the discourse. They have, in fact, become integral members of the pattern; and will impress themselves on the memory, not by their own self-existent character, but by their place in the membership of the whole composition. They will be held together in the memory by the general pattern of the discourse.

If an analysis proves unexpectedly difficult to memorise, the Preacher should scrutinise carefully the general arrangement to see whether his powers of memory are being overtaxed by some illogical higgledy-piggledy faults of plan.

2. A Mechanical Method of Memorising.

The second, but less satisfactory, method of memorising is to devise some artificial and easily-remembered sequence of words or images, to which the heads of the discourse are co-ordinated.

The ancients used to imagine a house, each room of which was devoted to one subject. The walls and ceiling of each room were divided into so many "places." (This, no doubt, is the historical origin of the phrases, "In the first place," "In the second place," etc.) By putting, in imagination, an idea into each "place," a whole set of ideas relating to a subject could be easily recalled. Preachers whose memories are of the visual type may find some such system useful. Instead of a houseful of empty rooms, a church may be imagined. The introduction to the discourse will be placed near the porch or at the west end: the arguments may be connected with the windows, pillars, or monuments of the nave and the chancel: and the conclusion may be associated with the east end.

This system, however, is not without its dangers. To remember what argument is to be recollected, for instance, at the third pillar of the south side of the nave week after week, may easily cause confusion in the Preacher's mind.

Both these systems of memorising are founded upon the well known principle that once the mind has connected two ideas together, however dissimilar they may be, the recollection of one will induce the recollection also of the other. Once this is realised, no Preacher need hesitate to adopt the logical application of the principle rather than the merely mechanical. He will find that it is much safer and more craftsmanlike to use the tremendous force of the association of ideas entirely within the logical framework of the discourse itself, than to expend its strength in establishing artificial connections with images or words external to the integrative complex of the whole.

Sudden Loss of Memory while Preaching.

The aim of the Preacher in memorising the analysis of his discourse is to be independent of notes in the pulpit. If he can do without notes he is independent also of light, desk, and indeed of the pulpit itself, and can preach equally well (so far as recollection is concerned) from the chancel step.

Nothing is more disconcerting in such circumstances than to be arrested in full flight by a sudden and complete forgetfulness of "what comes next."

The Preacher should, first of all and above all, not lose his nerve. The least flurry or fluster, and he will ignominiously collapse into stuttering and silence.

He should lead his memory steadily up to the hedge. "Let me recapitulate my last point," he will say, "before passing on to the next." If this fails, let him do it again. If it fails twice, he should try it a third time, and he will almost certainly clear the hedge and gallop on.

But if three times he fails to get any further, he must take a toss like a man, scramble to his feet, catch his horse by the bridle, and get along after the field some other way.

A Preacher need never be at such a loss as to be reduced to silence. As long pauses ought to occur regularly during the delivery of his discourse, no one will be alarmed if he pauses for a few moments of silent prayer, and resumes on some topic which is still Christian, though abruptly introduced and not altogether germane to the previous argument.

The Preacher need not live in dread of this sudden loss of memory in the pulpit. It rarely occurs, and when it does is due to (1) nervousness, which (this kind of it) will leave him after a few months' experience; (2) wandering thoughts, which may be conquered by prayer and concentration; (3) a faultily-prepared discourse; or (4) ill-health, a headache, etc.

In order that the Preacher may with the least trouble

and delay reach the stage of preaching without notes or manuscript before him, he should train himself from the beginning of his ministry to rely as little as may be on the written matter under his hand. If he finds himself becoming more and more dependent on his notes, he should make a determined effort (one is usually enough) to break the spell before it strangles all his prospects of freedom.

In this connection may be mentioned the great value to the young Preacher of having access to a mission-room, where he need not be nervous of making mistakes, and where he may "try out" the main line of an argument for a full-dress sermon, or make what he can of what, in a longer discourse, will appear only as a subordinate point.

Preaching Notes.

The most convenient form of notes for use in the pulpit and for filing is a quarto sheet of paper doubled over in half, top to bottom, and pierced at the folded edge with two holes. This can be taken into the pulpit in a loose-leaf file kept for this purpose, and afterwards preserved, for reference, in a series of similar files. On the outside should be written or typed the Reference Number, the Subject, the Date, and any other particulars needful to be recorded. On the inside, and, if necessary, overflowing on to the back page, will be the Title, the Text, the Introduction, the Divisions and the Conclusion.

By this plan, the Preacher will have the whole of his notes open flat on the pulpit desk before him.

The Preacher's Index.

The Preacher who takes the trouble to work out a Preaching Plan will also not grudge the further small amount of time which is occupied by indexing his notes.

If his notes and analyses are to be readily accessible, two, if not three, entries must be made for each. The

first and master Index is concerned with the Subject of the discourse; the second, or Day Index, with the occasion on which it was delivered; the third (if kept), with the text.

Thus, suppose the preacher to have delivered a Prone on Christmas Day, 1929, on the Incarnation, from the text, which is part of the Gospel for the Day, S. John i. 14: "The Word was made flesh and dwelt among us."

This will be indexed, first in the Subject Index, under the heading "The Christian Faith," sub-heading "The Incarnation": next in the Day Index, under the heading "Christmas Day," sub-heading "Gospel": and last, in the Text Index, under S. John i. 14.

These Indexes, which can all be kept in one book, are not mere trivialities of arrangement and classification. They materially assist the Preacher to maintain a correct balance in his work.

VII. STYLE AND THE PRESENTATION OF IDEAS.

1. STYLE.

The style in which the Preacher speaks, and the care with which he marshals his ideas, very largely determine the degree to which his preaching helps to build up the spiritual life of his people. If he speaks in abstract terms and huddles his arguments, his hearers carry away almost nothing with them for subsequent reflection. If, on the other hand, he adapts the style of his language to the ordinary speech of the day, and arranges his arguments according to the working of the human mind, his hearers understand what he is trying to tell them and recollect it sufficiently well for quiet consideration afterwards.

Even in addresses of a strictly devotional character, where it is not necessary that the thread of the argument should be subsequently remembered, the appeal for immediate devotion gains in every way by careful and orderly presentation. It is unnecessary to emphasise the importance to the welfare of the Church at large, and of the Preacher's parish in particular, that his hearers should accurately recollect his instructions on Christian doctrine and duty. It may be taken for granted that Church people will not learn the Christian Faith from theological books, or pamphlets, from the daily or Sunday newspapers, or (at least not often) from fellow laymen. They will learn it *vivâ voce* from the Preacher himself or not at all.

Memory.

In order to achieve his purpose the Preacher must have a thorough grasp of the laws, few and simple, which govern the working of memory. Though there

are differences in the general power of memory as between people of different degrees of education, etc., certain laws of memory are of general application.

1. Hearers remember what is said to them in words with which they are familiar much more readily than what they do not immediately understand. The Preacher, therefore, uses significant words in preference to non-significant. If, however, a non-significant word or idea must be introduced into a discourse, the proper method is to announce it as strange, or uncommon, or technical, and immediately and openly explain it in significant terms, until the hearers understand its meaning.

2. Hearers understand and remember what is taught them by concrete illustrations more easily than what is put to them as an abstract idea. A series of abstract ideas is practically unintelligible and non-significant to all except the most academic congregations in England. It will not be remembered unless the ideas are translated into concrete arguments and illustrations.

The young Preacher, fresh from college lectures on philosophy and metaphysics, should be on his guard against assuming that because he himself understands and thinks in terms of abstract ideas, his hearers are in the same exalted intellectual situation. They are not; they never will be; and it is not in the least necessary to their eternal salvation that they should be. It is the Preacher's task to teach them to be saints and not philosophers or psychologists. He should, however, be equally on his guard against allowing his own intellectual level to revert to theirs. Where there is no wisdom the city perisheth. No one who does not also think can teach the Christian Faith for long to all sorts and conditions of men.

3. The Preacher should never be afraid of repeating his arguments. His listeners will understand and recollect what they hear the second time better than the first, and the third time better than the second. This fact is the psychological justification of the threefold repeti-

tion of the argument in a Sermon proper. First, the argument is given in outline; next, the argument is developed at length; and thirdly, the argument is recapitulated.

This fact should be borne in mind, not only as it immediately affects the internal structure of a single discourse; but as, more remotely, it affects the whole compass of Preaching. From year to year, as he works through the Christian Kalendar, the Preacher does not hesitate to repeat his arguments over and over again in support of the great doctrines and duties of the Christian life.

4. People recollect what interests them, when dull discourses are forgotten. It is, therefore, a matter of moment to the Preacher to acquire the power of perceiving as he preaches whether his hearers are interested at the crucial points of his discourse. He does not expect them to be interested all the time in his presentation of the argument. He even lives in the hope that he may be able some day to preach a silent sermon, in delivering which he would announce his points, and preserve short periods of silence between each to allow the congregation to meditate and work them out for themselves before passing on under his guidance to the next. That course would be impossible with a general congregation: but the Preacher should expect that in almost every congregation there will be a few, who, having grasped his point, will meditate upon it for themselves without further reference to his own arguments, proofs and illustrations, other than keeping an ear open to leave it at the right time in order to accompany him to the next point.

Meanwhile, in ordinary work-a-day preaching, the main points and arguments should be introduced in a way that interests and holds the hearers. Too often the point is announced without emphasis or introduction; and then a thrilling but irrelevant yarn, of which, by some obscure mental process, the Preacher has just

been reminded, is dragged in to support an argument to which nobody is paying any attention.

5. *The association of ideas* is one of the most powerful aids to memory. It works mainly along two lines. *(a) The association of ideas by logical sequence.* A, reaching out beyond itself, suggests and recalls B: B similarly suggests and recalls C: C recalls D, and so on. Arguments are more likely to be recollected if they are arranged along the logical lines on which the human mind generally works. *(b) The association of ideas by integrative complexes.* An integrative complex is an arrangement of ideas, either natural or arbitrary, which makes them a kind of intellectual pattern, from any part of which the rest may be evoked. Eggs are one thing; bacon is another: but eggs and bacon is an integrative complex. Neither necessarily suggests the other until the association has been pleasantly established at the breakfast-table. Steak and onions, strawberries and cream, apple-tart and cheese, are other similar associations. They assume in the mind a pattern-like configuration, which assists subsequent recall and recollection.

If a discourse is planned so that the separate arguments are arranged and welded into a single pattern, it will greatly increase the facility with which the hearers will recollect it.

The laws of memory may be thus applied in summary form:—

1. Use *significant* words and ideas.
2. Choose *concrete* arguments and illustrations.
3. Make use of *repetition,* immediate and remote.
4. State the chief points with *emphasis and interest.*
5. Use *the association of ideas* to combine the arguments into a pattern of presentation.

The constant use of these five simple rules enables the Preacher to speak to his congregation in such a

way that they recollect what he says with the least effort which is consistent with any intellectual exertion.

Delivery.

The technique of delivery, that is, the proper use of the voice and of gesture, is a matter of such great importance to the Preacher that it furnishes materials for a whole book in itself. Here we can only give a few simple hints.

The Use of the Voice.

1. Do not shout.
2. Do not whisper.
3. Do not drop your voice at the end of a sentence.
4. Do not expel great gusts of air, but breathe quietly and regularly.
5. See that your words strike against the roof of your mouth just above the front teeth. If this is done, the resonant cavities of the facial bones will be utilised to their full extent as sound-chambers. This habit will, with practice, become second nature.
6. Do not be afraid to open your mouth and to move your lips extensively. Take an opportunity to watch the facial movements of a great political speaker or a prima donna. Do they hesitate to make the necessary grimaces? Then why should you?

The Use of Gesture.

1. No gesture is necessary.
2. Wrong gestures are detrimental.
3. Notice the gestures of a good actor—how few they are! And yet those few, how decisive and convincing!
4. Do not fidget with the pulpit, the desk, or your robes.
5. Do not shift from one foot to the other.
6. Do not lean over the edge of the pulpit and talk to the front pews, but address your discourse to the

people in the furthest corner of the church diagonally opposite to you.

The English Church tradition of delivery has always been on the side of quietness and restraint, and against tub-thumping and hullabaloo.

In connection with the use of the voice and gesture it should be remembered that the spread of broadcasting, even more than the universal reading of newspapers, is accustoming people in every class of English life to take a speaker's points, not only without any gestures whatever, but also without any shouting or whispering. Ranting has gone out of fashion.

If the Preacher can afford a few lessons with a professional singing-master or a teacher of voice-production, it will be money well spent. He will learn from him the most difficult thing in the world—to speak naturally in the pulpit.

Preaching from Notes.

If preaching from notes, the Preacher will see (1) that he has the right set before leaving home; (2) that the desk in the pulpit is at such a height and angle, and so lighted, that he can easily see the notes without stooping as he stands upright. The notes should be without creasings and foldings which might make a line or two difficult to read at a glance. There is nothing more discouraging for the hearers than to see a Preacher pause, pick up his notes, hold them to the light, and turn them this way and that, humming and hawing as though he had never seen them before.

Reading a Sermon.

A Preacher who reads his sermons from a full manuscript cannot be said to be creating a work of art during the reading. He is merely drawing aside a curtain which has been hanging before a finished picture. But even so, he should read with vivacity and conviction, frequently glancing up from his manuscript to look at his hearers.

The reader should make sure:—(1) that he has his sermon with him before he sets out for church; (2) that there is a good light on the desk in the pulpit.

Common Limitations.

The Preacher makes his appeal to the heart, the conscience, the intellect and the imagination. The style of his appeal will be regulated by the limitations under which many even of the educated members of his congregation will be found to suffer in these matters.

In appealing to the hearts of his hearers, he is on his guard against their liability to be carried away by their emotions; to be moved by the herd-instinct to low ideals and irresponsible conduct; and to surrender to the base promptings of crowd-psychology. He does not forget that even love, which is closely related to jealousy and hatred, can be defeated by suspicion and fear.

The Preacher constantly bears in mind with regard to the moral sense that not only is conscience not infallible; it can be deliberately stifled. To preach to stifled consciences in such a manner as to awaken them to their true action is no light task. And there are other difficulties which impede the appeal to the moral sense, such as secret sins and wrong-doing, compromise with evil, dishonest business habits, and debased ideals of conduct in general. In dealing with such obstacles the Preacher is greatly helped by a competent knowledge of Moral Theology.

As might be expected, it is in the realm of intellect that the Preacher encounters some of his chief obstacles. The wise will learn, and the stupid can be taught: but the semi-educated mind is almost impenetrable. Sixty years of popular education have not succeeded in teaching us how to think aright. Very few people are capable of following an argument if it involves more than the simplest steps; nor can many keep their attention fixed for more than a very short

time without a "breather." They do not easily understand when a proposition is properly stated, proved, or refuted. In addition to these difficulties, the Preacher faces widespread incorrect notions about the nature, claims, doctrine, practice and teaching of the Church. His hearers are generally unable to think of religious and spiritual matters in other terms than those of moral conduct. Prejudices of all kinds, religious, political, social and economic, have invaded the sphere of their judgment, to the imminent danger of truth.

In some respects the appeal to the imagination is the most difficult of all. Modern industrial life tends to weaken and destroy the powers of imagination to such a degree that it becomes extremely difficult for any but the most determined to cast their thoughts backwards into the past, or forward into the future; or to pay regard to any circumstances other than those of the immediate present.

To state these limitations so bluntly is not to draw an indictment against our congregations, but to suggest to the Preacher that any trouble he may take with the style of his preaching will be amply repaid.

Different Classes.

In considering what style to adopt in addressing his people, the Preacher bears in mind the differences between the various classes in his parish. Rich, middle-class and poor; manufacturer, manager and workman; agricultural, suburban and industrial; old, middle-aged and young;—each has his own outlook upon life and its problems. No Preacher can hope to appeal to them effectively without an affectionate understanding of their difficulties—an understanding which he never allows to degenerate into contempt, or into condonation of evil.

Spiritual Difficulties.

While every parish and congregation have their own characteristics and problems, there are three great

spiritual difficulties common to all, which every Preacher will have to take into account in his work. These are the sense of sinfulness; uncertainty of belief; and the feeling of impermanence and aimlessness. (See Thouless, *Introduction to the Psychology of Religion*, p. 66.)

To deal with the first, the Preacher labours, not to belittle the reality of sin, but to convince his hearers of forgiveness through Jesus Christ. The second can only be cured by conversion to certainty through the grace of the Holy Spirit. The third may be attacked along the lines of God's loving purpose and intention for each of His children, *sub specie aeternitatis*.

The Preacher will always be ready to give private counsel to individuals who are struggling with these difficulties. His message, it is true, is delivered to a congregation; but it is heard by each listener for himself. The Christian Ministry is a complete whole. It is impossible rigorously to separate the Preacher from the spiritual Director. The saving truths which he proclaims to all from the pulpit, the wise Preacher is equally ready to apply to each hearer who, being unable to quiet his own conscience, comes to him privately to open his grief of soul.

2. THE PRESENTATION OF IDEAS.

A knowledge of the best way in which to arrange and present his ideas to his hearers is of the greatest value to the Preacher. It enables him to set out his arguments in the modes which have been found by the age-long experience of speakers and writers to be most apt for the expression of truth. It enables him to avoid logical fallacies and weaknesses in his own discourses, and to detect them in the attacks of opponents of the Christian Faith.

The time which the Preacher spends in studying Logic and Rhetoric is not wasted or ill-spent. For he will thus be helped to learn, not tricks and guile, but

how to present his message in a clear, easily apprehended and craftsmanlike manner.

Preaching is a special branch of a subject embracing all kinds of composition by which we communicate our thoughts to one another. We must assume, therefore, that the same general laws of intelligibility and persuasion hold good, *mutatis mutandis,* for Preaching as for other kinds of speech; and that the Preacher, like other speakers, will be on his guard against arguing by fallacies, and spoiling a good case by presenting it badly.

There are four main classes of composition:—Description; Narration; Exposition; and Argumentation.

Description.

Description is an account of things, either singly or in groups, as they are perceived by the senses.

Thus, a writer may describe a flower, giving particulars of its colour, shape and size, as they appear to the eye; of its fragrance, as it appeals to the sense of smell; of its texture, as it seems to the touch; and of its flavour, as it is to the sense of taste. Or, he may describe, with less particularity, a bunch of flowers, mentioning their names, and comparing one with another.

The points to be attended to in descriptions are:—

(a) details of appearance;
(b) comparison with other things;
(c) contrast with other things;
(d) avoidance of too heavy an emphasis, especially in the use of adjectives.

The Preacher will not often have to describe any thing with the fulness of detail which a lecturer in science would employ. He will be content to select such details as are consonant with his purpose in introducing the description into his discourse. He will be as short, simple and vivid as he can. He will avoid florid descriptions, vulgarities and slang.

To be able to describe a thing, such, for instance, as a rock-hewn tomb, with which his hearers are not familiar, is a valuable accomplishment, especially when children and uneducated people are being addressed.

Narration.

Narration is an account of an event or of a series of events. Thus a writer may give an account of a coronation or a campaign. In writing of the coronation he will mention the various persons who take part: the king who is being crowned, the archbishop, the other clergy, the peers of the realm each fulfilling his proper duty, the course of the service, and the different ceremonies which are performed. In writing of the campaign, on the other hand, he will lay more emphasis on the country in which it was fought; the armies engaged, their arms, numbers, experience; and the intentions of the generals who command them and direct their movements.

In order that Narration should be followed with interest by the hearers, it is necessary that the events and details recounted should be subject to a rigorous process of selection, so as to produce a symmetrical account in which even the careless listener will appreciate what is important and what is not.

The usual arrangement of Narration is chronological. In fact, it is the introduction of the factor of time which principally distinguishes Narration from Description. But there is a kind of Narration in which the speaker may find it most effective to begin in the middle with a vivid Description, and then go back to explain the origin of the situation.

The Narrations which most commonly occur in the course of the Preacher's work are those which deal with the historical events of our Lord's earthly ministry. In them Description also finds a prominent place. Biographical accounts of the Saints; of great missionaries and their work; of the work of the

Church, and so forth, frequently require the Preacher to exercise himself in narrative composition.

Narration is a favourite form with children. They love to listen to a story. Well-told anecdotes, used sparingly, are also appreciated by adults.

The principal value to the Preacher, however, of a power of Description and Narration will probably be found in the opportunity which it gives him of storing his people's minds with mental pictures of the chief events of our Lord's life on earth. The Nativity, the Epiphany, the Crucifixion, the Resurrection, the Ascension, can be presented by the Preacher to his hearers in such a way that in times of illness, or temptation, or meditation, they can in their mind's eye visualise these events, and draw strength and comfort from them.

One of the best ways of learning how to describe and narrate clearly and vividly is to talk to children in their homes.

Exposition.

Exposition is the setting forth, or explaining, of the meaning of a fact or facts, or a process, without comment.

Thus a writer can explain coal by telling us that it is "a hard, opaque, black mineral of carbonised vegetable matter found in seams below the earth's surface." He can explain combustion by telling us that it is "the oxidation of organic tissue or the development of light and heat by chemical combination," and go on to explain to us as much of the process as he can, or as much as he thinks we shall understand. He may have to use Description and Narration in his Exposition, but he will not use argument.

By Exposition we define and classify. We answer the questions What is it? What are the facts? What do they involve?

Exposition should be clear and well arranged. It is confined to explanation, and does not proceed to debate.

Encyclopædias and guide-books are typical examples of the expository method of composition.

The Preacher finds Exposition useful in defining Christian doctrines, and explaining the meaning of a passage of Holy Scripture, *ut littera iacet.* Though it is by its very nature a somewhat dry affair, Exposition is one of the most important parts of the Preacher's equipment. He will be well advised to devote considerable time and trouble to learning how to make Exposition interesting, so that he may be able to hold the attention of his hearers for as long as may be necessary to expound a chapter of the Bible verse by verse.

Description, Narration and Exposition are, it is obvious, closely related to one another. All three deal with the problems of making known to the hearers what was previously unknown to them. All three refrain from making any attempt to influence beliefs or conduct by persuasion or exhortation.

Argumentation.

So far, we have dealt with the presentation of ideas to the mind so that they may be apprehended as knowledge and distinguished by comparison and contrast. In this section we shall deal briefly with the process of Argumentation, by which new judgments are formed, beliefs are rejected or received, and conduct influenced and altered.

We can argue in one of two ways: either by assuming certain principles and drawing conclusions of fact from them, which is called Deductive Reasoning; or by gathering facts and then forming conclusions, which is called Inductive Reasoning.

Deductive Reasoning.

Deductive Reasoning, by which our thoughts move from principles acknowledged to be true to the establishment of a new fact or principle, depends for its validity on the truth and relationship of two proposi-

tions, from which the third results. This form of reasoning is called the syllogism. Syllogistic reasoning is not in such favour at the present time as it used to be. This is not because the form has been shown to be invalid, but because it is now generally acknowledged that it is practically impossible to find premises which are at the same time true and free from the fallacy of begging the question. Nevertheless, the Preacher should make himself familiar with the principal forms of the syllogism, as set out in a standard book on Formal Logic.

Inductive Reasoning.

Deductive Reasoning teaches us the logical method of arguing from principles of which the truth is admitted. Inductive Reasoning, on the other hand, assists us first to find and then to arrange such arguments as will enable us to prove a point. The technical study of the former method is called Logic, and it is the province of Rhetoric to deal with the latter.

It should be understood that Deductive and Inductive Reasoning are not two mutually opposed methods of argument. All Reasoning is one, and these two methods really form one harmonious scheme of accurate Argumentation for the establishment of truth.

The chief arguments employed in Inductive Reasoning are :—

(1.) The Argument A Priori;
(2.) The Argument from Example;
(3.) The Argument from Sign;
(4.) The Argument from Testimony;
(5.) The Argument from Analogy.

(1.) The Argument A Priori.

The *A Priori* Argument may be briefly stated thus :—If the conclusion, as given, is true, it would be accounted for by such-and-such a premise. This is called arguing from Cause to Effect.

The points to be observed in regard to the use of

this argument are (1) that the Cause must be sufficient to produce the Effect; and (2) that no impediments intervene to hinder or totally prevent the operation of the Cause.

(1.) That a Cause should be sufficient to produce any given Effect, five things are necessary. The Cause must be (a) antecedent to the Effect; (b) invariably; (c) immediately; and (d) unconditionally. And (e) the Cause must have a kind of equality with the Effect.

Arguments of this kind are chiefly of use to establish matters of opinion. They are also used to show what are likely to be the consequences in the future of certain causes which can be observed in operation at the present time. It is, however, no easy business to establish beyond dispute a relationship of Cause and Effect, owing to the difficulty of ensuring the existence of the five "marks of causation."

(2.) The Argument from Example.

The Argument from Example consists in gathering together a sufficient number of examples, and from them drawing a conclusion which will establish a proposition.

The examples selected must be all of one class if we are to make a correct inference about the class itself. And unless we can collect all the examples (which, of course, is rarely possible), our conclusion will always be liable to be upset by the occurrence of even a single example which does not square with our proposition.

The Argument becomes stronger whenever we can show that the relationship of Cause and Effect is at work in the various examples which we cite.

The Preacher must be on his guard against arguing from one particular example to a general conclusion about the class to which that example belongs.

The chief use of this Argument to the Preacher is in exhortation; to assist him in pointing out the good or bad effects of following or not following the line of conduct which he is advocating.

(3.) The Argument from Sign.

The truth of a certain Effect may be proved in one or more of three ways. (1.) Its necessary Cause may be demonstrated: this is the Argument *A Priori*. (2.) Other similar examples may be cited: this is the Argument from Example. (3.) The conditions or signs which would be found if the Effect were true, may be examined: this is the Argument from Sign.

In using this Argument, the Preacher will be careful not to confuse the conditions of the Effect which he is examining with its Causes. A temperature of 30° F. is a Sign, but not a Cause, of two degrees of frost. The Empty Tomb was a Sign, but not a Cause, of the Resurrection. That is, it is part of the evidence of the fact of the Resurrection, but not an explanation of the Cause of the Resurrection.

(4.) The Argument from Testimony.

The Argument from Testimony consists in the critical examination of witness to the truth of an Effect. It is a particular case of the Argument from Sign. This Argument, however, is one degree less conclusive than the Argument from Sign, because the investigator is compelled to take account of the possibility of error on the part of the witness as to the Signs which he has observed. Its value, therefore, varies very much according to the subject-matter of the argument, the credibility of the witnesses, and the enquirer's opportunities of asking them questions. Testimony is more valuable for establishing matters of fact than matters of opinion. A witness who possesses special knowledge of the matter on which he gives evidence is more likely to be right than a casual observer. A witness's credibility may be affected by the degree to which he is interested in proving or disproving what is in question.

A general agreement of many witnesses, even though their evidence disagrees in details, possesses a cumu-

lative strength which amounts for practical purposes to proof.

(5.) The Argument from Analogy.

The Argument from Analogy consists in pointing out the likeness between two things, not to each other, but in their relationships to other things.

This Argument, which is sometimes known as Parity of Reasoning, is not very strong, owing to the fact that even in cases where the resemblances are of the closest, there are numerous points of difference, some of which may entirely vitiate the whole comparison.

Fallacies.

Fallacies, or unsound trains of reasoning, are of two kinds. There are, first, the Fallacies which arise when some rule of syllogistic reasoning is violated or ignored, so that the conclusion does not follow from the premises. The detection of these depends upon familiarity with the intricate rules of the syllogism.

The second class of Fallacies, in which the conclusion follows accurately enough from the premises, so far as syllogistic reasoning is concerned, consists of trains of reasoning in which there are errors before the logical process is begun, or after it is ended.

The principal Fallacies of the second class are:—

a. Begging the question *(Petitio Principii)*, i.e., arguing in a circle by assuming the truth of what is to be proved.

b. Evading the point *(Ignoratio Elenchi)*, i.e., substituting the proof of some other proposition for the proof of that which is in dispute. Examples of this common Fallacy are:—attacking an opponent's character *(argumentum ad hominem)*; appealing to the emotions and baser passions of the hearers; and raising innumerable objections, regardless of their importance or relevancy.

c. Assigning a False Cause *(Non Sequitur)*, i.e., assuming a false Cause to an Effect; or a false Effect to a Cause.

d. Asking many questions, i.e., asking more than one question at a time, and requiring one's opponent to cover them all in one answer.

The Preacher should make himself thoroughly familiar with these Fallacies. They crop up in every kind of discussion, more, of course, by accident and through ignorance of the laws of reasoning than by deliberate intention to deceive. It is a great advantage to him not only to be able to detect them as they are advanced, but to be able to avoid them in his own discourses.

Refutation.

So far we have considered very briefly the logical and rhetorical processes commonly used in the accurate presentation and proof of a proposition. Beyond this, however, there lie the methods of dealing with the arguments of an opponent, about which it is useful to know something.

First of all, the Preacher will take every care to find out what his opponent's case is. No good purpose is served by debating questions which are not in issue, or by rebutting a case which the other side is not maintaining. It is no more than fair to ourselves and our opponents that we should take pains to understand their point of view and their arguments.

Next, all opposing arguments must be (a) fairly stated, if possible in our opponent's own words; and (b) stated at their strongest. The Preacher does no service to the cause of truth if he attempts to rebut an argument which he has misstated, or an argument which he has stated so weakly that it may be called an argument of straw.

The technical processes of Reasoning used in Refutation are ultimately the same as those used in establishing truth. For we can have no adequate motive in

proving our opponents to be wrong other than the motive of desiring to prove to them and to others what we believe to be true. The best refutation of falsehood is the establishment of truth.

Having analysed the opposing arguments which he believes to be unsound, the Preacher proceeds to demolish them by one or more of several ways.

(1.) Prove the opposing arguments to be false. Bring forward the true arguments.

(2.) Prove the opposing arguments to be inadequate for the proposition which your opponent is attempting to establish. Prove the adequacy of the arguments which you advance.

(3.) Prove that the arguments brought forward by your opponent are in reality arguments on your side, not his.

(4.) Prove that if the opposing arguments were pressed to their logical conclusion, the consequences would be disastrous.

(5.) Prove that the opposing arguments land their supporter in a dilemma. That is, show that they lead to one or other of two mutually exclusive conclusions, neither of which is welcome to your opponent.

(6.) Prove that the opposing arguments are absurd.

Arrangement.

It is important for the Preacher to recognise that the arguments which can be advanced on behalf of a proposition are of different values for the purposes of persuasion; and that their effect depends to a certain extent upon the order in which they are introduced into the discussion.

The proposition itself should first be clearly envisaged and succinctly stated.

The most valuable argument which can be adduced in support of a proposition is the *A Priori* Argument. Men's minds naturally incline towards a proposition of which the first thing to be said is that it is antecedently probable.

Having established the relationship of Cause and Effect, the Preacher will find that the next most valuable argument is the Argument from Example. Examples tend to confirm our minds in the truth of the proposition when they are introduced to support its reasonableness. If the Examples, on the other hand, are introduced before the *A Priori* Argument, they may be questioned as exceptions; while the *A Priori* Argument itself, when brought in later on, will fall under suspicion as a belated attempt to buttress up a weak proposition.

The Arguments from Sign, from Testimony and from Analogy follow in that order. That is, the Arguments which prove a relationship of Cause and Effect should be preferred to those which do no more than establish probabilities. Needless to say, if strong Cause and Effect Arguments are available, the Preacher need not introduce arguments of the other class.

The arrangement outlined in the preceding paragraphs is the best when the proposition which the Preacher wishes to establish is well known and acceptable to the hearers. If, however, the Preacher wishes to bring forward a proposition which is either unfamiliar or unwelcome to his hearers, he will be more readily heard if he asks them to embark with him on an investigation which will lead up to his proposition.

He will begin by stating the arguments and proceed to draw the conclusion from them. This is in accordance with the principle of beginning with what is known and agreed, and thence moving on to what is unknown or disputed.

Moreover, it will often be helpful to the hearers if the Preacher proves the conclusion piece by piece, as though he were building a house stone by stone, and not in ferro-concrete. It is helpful, also, to allow the discourse to move from the general to the particular, rather than in the reverse order; that is, the particular

(which may be unwelcome) should follow the general principle on which there may be already a consensus of agreement between the Preacher and his hearers.

The emphatic parts of a discourse are the beginning and the end. Strong arguments should, therefore, in general, be selected for these posts of honour; at the beginning, to ensure a favourable consideration for the main theme; and at the end, to bring conviction home to the hearers. Arguments which are not conclusive, if they must be employed at all, come best in the middle; which is also the best place for refutation of the opposing arguments.

We thus arrive at the following general schemes for presenting ideas in a discourse:—

1. Where the proposition is welcome.

Introduction. State the proposition.
First Division. State strong arguments in support.
Second Division. State and refute opposing arguments;
or, State other arguments in support.
Third Division. State further strong arguments in support.
Conclusion. Advocate the adoption of the proposition.

2. Where the proposition is unwelcome.

Introduction. State the question, leaving it open.
First Division. State the arguments by which the opposite is advocated, strongly and fairly.
Second Division. Enquire whether there is not another side to the question. Introduce arguments for thinking so: Examples, Signs, Testimony.
Third Division. State the arguments for the proposition as strongly as possible, setting up the relationship of Cause and Effect.
Conclusion. Advocate the adoption of the proposition.

Amplification.

There is a great difference between the fighting discourse and the instruction. In the former, the Preacher must exert himself to the utmost to overthrow what he believes to be false : he must be always on the offensive against evil and unbelief, bringing to his aid every legitimate resource of intellect, experience and persuasive power. In teaching, however, the effort is made not to defeat the enemy in the field, but to lead adherents in the right way. Though the strain of teaching is great, it is not normally so intense as that of opposing unbelief. We may compare the Preacher's task in this respect with that of a University lecturer, who does not adopt the same style for lecturing to his pupils as he employs in debating with those who hold contrary views to his own.

The knowledge of the way in which to amplify an idea is as useful to the Preacher for instruction as the knowledge of the way in which to prove or disprove a proposition.

One of the simplest methods of amplification is to consider the subject which has been chosen, under such divisions as :—

I. Past.
II. Present.
III. Future.

Where the time-division does not apply, a similar logical train of thought may be employed :—

I. Origin.
II. Purpose.
III. Progress.

or,

I. The Fact.
II. The Cause.
III. The Consequence.

A subject may be considered under such headings as :—

I. Its Nature.
II. Its Conditions and Environment.
III. Its Effects.

Another method of dealing with a subject is to propound :—

I. A Thesis about it.
II. An apparently contradictory Antithesis.
III. The Synthesis which reconciles both.

A classical method of preaching on doctrine is that of :—

I. Doctrine.
II. Use.

This is similar to the method of expounding Holy Scripture :—

I. Exposition.
II. Application.

If the Preacher wishes to inculcate a Christian duty, he may adopt some such scheme of division as this :—

I. What is the nature of the Duty?
II. What does it require of us?
III. What is the reason for it?
IV. What blessings may be expected from it?

Other schemes which may be kept in mind are such as these :—

For those in trouble.

I. Exhortation.
II. Consolation.

For the neglectful.

I. Warning.
II. Promise.

or,

I. God's mercy.
II. Man's duty.

For the proud.

I. Christian humility.
II. Christian exaltation.

In considering the exposition of a difficult text, it is useful to think of the following :—

I. The person or persons speaking or acting or suffering.
II. Their condition at the time.
III. The time of their speaking.
IV. The place of their acting or suffering.
V. The persons addressed.
VI. The state of the persons addressed.
VII. What principles are involved in the text?
VIII. What consequences may be expected?

These and other schemes of amplification, which the Preacher will readily devise for himself, are not, like the canons of good Reasoning, to be regarded as inviolable. They are rather to be employed merely as working hypotheses, which may serve to give the mind an entry into the heart and meaning of the subject. The Preacher will discover by experience that, once he can get "inside the subject," there is a scheme of division which, at the time at least, presents itself as the best for that occasion.

Rejection.

One of the great difficulties of the Preacher, as of all artists, is to know "what to leave out." His powers of composition are as severely tested in rejecting as in accepting arguments, ideas, illustrations and examples.

He will, however, find that his work in this respect is simplified if he has a definite and limited conclusion to which each discourse is addressed, which can be reduced to a sentence, or better still, shortly stated as a title. If this be borne in mind, everything irrelevant to the immediate end in view can be rejected at sight.

Every argument and illustration which is adopted should find a fitting and, as it were, inevitable, place in the pattern of the discourse regarded as a whole.

Arguments. All arguments which are weak should be avoided. But if strong arguments do not occur to the mind, an accumulation of weak arguments may be considered, for out of them, on examination, a strong argument may emerge.

Examples. Poor examples, and pointless, or funny illustrations do more harm than good. "Stories" should be sparingly employed.

Technicalities. As a rule, technicalities of theology and philosophy should not be introduced into a discourse addressed to a general congregation.

Quotations. Quotations should be rarely used. Third-rate poets, and Latin and Greek authors should be eschewed. Long extracts, even from writers of eminence, weary the hearers, and render them indisposed to resume their attention to the main argument of the discourse.

Digressions. Digressions, irrelevant and uninteresting matter of all kinds, obvious or sentimental remarks, hinder the progress and weaken the appeal of an argument.

APPENDIX A.

EXTEMPORARY PRAYER.

The Prayer Book as proposed in 1928 contains a rubric at the end of the Occasional Prayers and Thanksgivings which runs as follows :—

> "¶ *Note that, subject to any direction which the Bishop may give, the Minister may at his discretion after the conclusion of Morning or Evening Prayer, or of any Service contained in this Book, offer prayer in his own words.*"

Prayer in the Minister's own words during the course of public worship is a departure from the usual practice of the Church of England. A few suggestions on Extemporary Prayer may, therefore, not be reckoned altogether out of place at this time, even in a book devoted to the art of Preaching.

Extemporary Prayer is not Preaching. Preaching is directed to the conversion and edification of men: Prayer is the humble colloquy of the soul with God.

Nor is Extemporary Prayer an exercise in paraphrases. Merely to alter the wording of the hallowed prayers of the Church would be an unprofitable use of our new freedom.

The subject-matter of Extemporary Prayer may be considered under the same headings as Prayer in general, viz. :—

1. Adoration.
2. Thanksgiving.
3. Intercession: Confession: and Petition.

1. Prayers of Adoration.

Prayers of Adoration ascribe praise and glory to God; for His attributes, and for His Salvation of mankind through the Incarnation of our Lord.

It is not easy to draw a sharp line of demarcation

between Prayers of Adoration and Prayers of Thanksgiving. But they are not the same thing.

Prayers of Adoration which are already familiar to us, such as many of the Psalms, the *Magnificat*, the *Te Deum*, the *Sanctus* and the *Gloria in Excelsis*, will form the unapproachable models of our thoughts. But the greatest Prayer of Adoration, the Eucharist itself, is outside the scope of Extemporary Prayer in the Minister's own words. This was not so in early days, for we read, in a passage of S. Justin Martyr's Apology, that "Bread and wine and water are brought, and the president offers prayer and thanksgivings to the best of his ability." It is not likely, however, that the Church in our generation will be in a position safely to authorise her priests to offer an Extemporary Eucharist.

No other sort of prayer makes such demands upon the Minister's care and attention as Prayers of Adoration. A single mistaken word, and the uplifted soul is dashed to the ground.

There is, however, an alternative to silence. If the Minister cannot frame fit Prayers of Adoration in prose rhythm, he may find that he can compose hymns.

Hymns.

Hymns should be short, simple, and dignified in style; objective, strong and masculine in thought. The ancient Office Hymns of the Church, paraphrases of the Psalms, and many sturdy compositions by writers of the eighteenth and nineteenth centuries, are available as models.

The simplest metres are:—

1. Common Metre.

Each verse has four lines, the first and third of eight syllables each, the second and fourth of six syllables each.

Example. Be Thou my Guardian and my Guide,
And hear me when I call;
Let not my slippery footsteps slide,
And hold me lest I fall.

Tunes. Abridge. Bangor. Bedford. Bristol. Dundee. Greenwich. Irish. Lincoln. London New. Manchester New. Martyrdom. Metzler's Redhead No. 66. Nativity. Richmond. S. Agnes. S. Flavian. Tallis's Ordinal ("9th Tune"). University. Westminster. Wiltshire. Winchester Old. Windsor. York.

2. *Long Metre.*

Each verse has four lines of eight syllables each.

Example. Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Tunes. Devonshire. Duke Street. Hereford. Hursley. Melcombe. Old Hundredth. Rockingham. Tallis's Canon. Uffingham. Wareham. Warrington. Winchester New.

3. *Short Metre.*

Each verse has four lines, the first, second and fourth of six syllables each, the third of eight syllables.

Example. Blest are the pure in heart,
For they shall see our God,
The secret of the Lord is theirs,
Their soul is Christ's abode.

Tunes. Aylesbury. Carlisle. Franconia. Galway. Holyrood. Narenza. S. Bride. S. Ethelwald. S. George. S. Michael (Old 134th). Sellinge. Venice.

2. Prayers of Thanksgiving.

For Prayers of Thanksgiving we may take as our model in many respects the General Thanksgiving in the Book of Common Prayer. It sets an example in the order of importance of blessings; in brevity; and in its general range of application.

Special personal blessings are to be mentioned. The precautions which should be taken in regard to these and personal petitions will be noticed in the next section.

In general, we should expect a Prayer of Thanksgiving to mention spiritual blessings first and then temporal. There is, however, no need to go through the whole list every time until we reach the blessing specially in mind on a particular occasion.

3. Prayers of Intercession, Confession and Petition.

The Lord's Prayer, the model of all Christian prayer, should always be borne in mind, in these respects :—

(1) the order of its petitions—
  (a) The things of God :
  (b) the things of man's life.

(2) the brevity of its requests.

(3) the use of the plural number. "Our" and "us," not "mine" and "me." In recognition of this emphatic stress on Christian brotherhood, we take every opportunity in Divine worship to pray for the things which can be shared at least by the whole congregation, if not by the whole Church.

The general suggestions for prayers of petition which thus emerge, are :—

(1.) Escape from worldliness.

(2.) Avoid wordiness.

(3.) Remember that the prayer is offered by a brotherhood for the members of a brotherhood.

Prayers of Petition, however, may very properly deal with the needs of individuals. Here caution is advisable. Care should be taken, in advancing personal petitions during public worship, to avoid any personal references which might wound others, or cause scandal. This is especially important in small country parishes, where "A widow trying to save her only son from drink" will be immediately recognised.

Rules for Personal Petitions.

(1.) Never mention any person by name, unless a sick person, or the dead.

(2.) Never mention other persons than the sick or the dead in prayer in such a way (e.g., by detailing the circumstances) as to assist identification and possibly consequent scandal.

(3.) Never make personal petitions except by special request of the person concerned. This follows the rule as stated in the rubric to the General Petition in the Prayer Book.

(4.) Always insist that the wording of all personal petitions must be left to the Minister's own words, unfettered by the person making the request. This discretion must include the right to refuse a petition without giving a reason.

These rules may at first sight seem unduly strict. But it will be found that some such regulations must be made by the Minister, who by the rubric is allowed to pray "in his own words," and, therefore, is competent to draw up rules. If not, trouble is bound to occur. The rules should be made known, either by being printed in the Parish Magazine, or set up over the petition-box in the church.

Some Forms of Prayer.

1. The Collect.

The Collect-form, familiar to us from the numerous examples in the Book of Common Prayer, is suitable for general prayers of petition. It consists of three parts.

(a.) The opening address to God the Father (more rarely to our Lord, or to the Holy Spirit), pleading some attribute or grace.

(b.) The body of the prayer. This contains, in briefest phrase, the petition.

(c.) The Mediation. It is probable that all Collects should end with the full form, "Through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth ever One God, world without end. Amen."

The points to be noticed in the composition of a Collect are a connection in thought between the opening address and the body of the prayer; an epigrammatic style of phraseology; and such a rhythm that pronounced pauses at all the commas do not sound awkward, or annihilate the sense.

The Collect may be prefaced by a request for prayer for the particular object, and by a Versicle and Response.

2. The Litany.

The Litany-form possesses many advantages for congregational use. It is very flexible; it is easily followed; and the people have an essential part to say. It is suitable especially for short petitionary prayers of intercession, and for special thanksgivings.

The form consists in the utterance of the suffrage or prayer by the Minister (or singing clerks, where it is so sung), and the appropriate response by the congregation.

(a.) Petitionary form.

Minister. That it may please Thee to . . . . . .
People. We beseech Thee to hear us, good Lord.

(b.) Litany for Deliverance.

Minister. From . . . . . .
People. Good Lord, deliver us.

(c.) Litany of Thanksgiving.

Minister. For . . . . . .
People. We thank Thee, O Lord.

Other responses may be made, and, if the congregation is given opportunities of becoming familiar with them, will be readily followed. But a Litany with unfamiliar responses should be avoided.

The Litany need not be said or sung kneeling. Sometimes it may be said standing, sometimes sung in procession round the church, interspersed with hymns. It should be a united offering of prayer or thanksgiving from priest and people.

3. Bidding the Bedes.

Closely allied in thought to the Litany is the Bidding of the Bedes. A relic of it remains in the Communion Service in churches where the Bidding Prayer is still used in conformity with Canon LV. (For a full history of the Bidding of the Bedes, the Preacher should consult F. E. Brightman, *The English Rite,* Vol. II., pp. 1020—1057.)

The Bidding of the Bedes provides the one place in the Eucharist where the Preacher is free to pray in his own words. Great care will, therefore, be taken to phrase each bidding in dignified thought and language.

The modern form of Bidding the Bedes consists in some such announcement as :—

> "Our prayers are desired for So-and-so, who is dangerously ill."
>
> "One of our number, about to undertake a difficult task, asks for our prayers."

Each announcement should be followed by a pause for the silent prayers of the congregation.

There is no reason for restricting the Bidding of the Bedes to the Eucharist.

4. General Prayers.

General Prayers are, by origin, an expansion of the Collect form. There is a very noticeable tendency to wordiness in the prayers composed for the Book of Common Prayer in 1662, and that tendency has not disappeared with the passage of time. In this respect, however, the Church of England is fortunate in not being hampered by long-standing traditions which prescribe lengthy and hortatory extemporary prayers.

Our tradition of Extemporary Prayer is all to make. It will be in accordance with ancient Christian tradition if we try to avoid long and formless general prayers, and develop the forms known as the Collect, the Litany and Bidding the Bedes.

If, however, a General Prayer, either of petition or thanksgiving, is to be made, the form may be:—

(a) The Address: to God the Father;
(b) The grounds of the Prayer;
(c) The Petition, *or* The Thanksgiving;
(d) The Mediation.

5. Silent Prayer and Meditation.

Silent Prayer is a development of the Bidding of the Bedes. The Minister announces the subject, and silence is kept for a longer or shorter period while the whole congregation joins silently in presenting their prayers before God. At the close of such a period as he thinks desirable, the Minister may gather into one short prayer the common aspirations of all, and then go on to announce the next subject.

Though Meditation (a subject in itself) is primarily a non-congregational act of worship, the Minister may sometimes conduct his service of Silent Prayer along somewhat similar lines, reading a short passage of Scripture; asking the congregation to imagine the scene; announcing the simple thoughts that arise; and allowing plentiful periods of silence.

6. Very Short Prayers.

We may hope that the practice of Extemporary Prayer in church will, in time, help our people with their private prayers. But it would be useless to expect many of them to compose Collects or to write out long general prayers. What they need are vocal prayers which go to the point of petition at once and can be said in a very short time at any time of the day or night. A simple form which can be used is a bidding followed by the briefest petition.

Examples. Let us pray for the sick. O Lord, help them and heal them. Amen.

Let us pray for the Bishops. O God, strengthen them and guide them. Amen.

Let us pray for the missionaries. O Lord, bless their work, and preserve them. Amen.

Method.

Extemporary Prayer adds to the already large amount of composition expected from the parish priest. It is more exacting than composing a discourse, because, in addition to the selection and arrangement of ideas, the words and phraseology should be carefully composed.

Nothing is easier in Extemporary Prayer than to mistake verbal fluency for liturgical propriety; or to be satisfied with ringing the changes on a few phrases Sunday after Sunday; and nothing is more deadly.

The Minister's aim should be to have a prayer for each Sunday and Holy Day of the Christian Year; a set of prayers for special occasions; and a skeleton outline of prayer to be clothed with special and personal supplications as required. *Non multa, sed multum:* Not many things, but much; may well be our motto in this matter.

In composing an Extemporary Prayer for a Sunday, the Minister should first ask himself what is the great lesson of the Day? How can it best be incorporated in Extemporary Prayer? He will often find that his Sunday discourse and his Prayer will associate themselves in his mind. If so, let him in his Extemporary Prayer ask God to bring home with blessing to the hearts and minds of his hearers the teaching which he has given in the discourse; and to give them resolution to form their lives accordingly.

The Minister should keep two books for his Extemporary Prayer: one, a small note-book, to be carried about in the pocket for jotting down thoughts

and phrases as they occur to his mind: the other, a loose-leaf book, for the methodical preservation of the Prayers, and for use in church.

In the actual composition, the Minister will recollect the Holiness, Majesty and Righteousness of Him to Whom he is to speak in the people's name; and he will bear in mind also the particular qualities and needs of those whose desires he is to interpret at the Throne of Grace.

General Conclusions.

The Minister who attempts to offer prayer in his own words cannot expect to run before he can walk. Prayer is the highest activity in which human beings can engage, and makes the most exacting demands upon all our faculties.

Extemporary Prayers are not private prayers: they are to be a part of the Common Prayers of the Church. Nevertheless, the Minister should avoid borrowing phrases from the Collects and from the Holy Bible. The language of Extemporary Prayer must be that of present-day devotion, if the practice is to justify itself and find a home in the Church of England.

And yet it will be important that the Minister should carefully avoid even the appearance of setting up a comparison between his Extemporary Prayer and the Book of Common Prayer. There will be a danger that in the minds of ignorant people the Prayer-Book may fall into contempt if set against Extemporary Prayer.

Extemporary Prayer should, therefore, be used sparingly, and only for such matters as are not already fully dealt with in the Prayer Book. E.g., the work of the Church and its organisations; mission work in all its general and special branches; parochial and personal needs, etc.

A word may be added on posture. The proper attitudes for prayer are standing, or kneeling on the knees. Sitting and squatting, though very common, are not proper. It is not necessary that the body should

be uncomfortable; but it should be disposed in a reverent manner, as speaking to God, in His presence. Clergy who have occasion to put seats into churches have an opportunity of insisting that reverent kneeling on the knees should be easily possible in all the seats.

Extemporary Prayers, unless Litanies (and not often those), should not be sung upon a note or intoned, nor should the Amens be sung. Prayers and responses should be said quietly and audibly, in a slow and distinct manner.

Book.

Services of Worship and Devotion for Corporate and Private Use in Times of Renewal of Life. The Missionary Council of the Church Assembly.

APPENDIX B.

HISTORICAL NOTE ON PREACHING.

1. Preaching in the Early Church.

The nature of the Parish Priest's obligations in regard to the Ministry of the Word cannot be properly understood without some knowledge of the history of Preaching in the Christian Church.

Our Lord preached at the regular Sabbath-day services in the synagogues, and also in the Temple (see, e.g., S. Luke iv. 16—29; S. John xviii. 20; S. Matt. xiii. 54; S. Mark i. 21, 39). The Apostles also preached in the synagogues (see, e.g., Acts xiii. 14—43). Hence regular weekly preaching soon became a part of the worship of the early Christian Church.

It is important to observe that the Church took over from the Jewish Church, not the Temple services, but the service of the synagogue. This consisted in lections taken from the Law and from the Prophets, in the singing of Psalms, in a Homily (known as the Midrash), and in prayers. The preacher of the Homily was expected to deal with a subject taken from one or other of the Lessons for the day. This synagogue service, transferred from the Sabbath to Sunday, became in time the *missa catechumenorum,* which preceded the *missa fidelium* at the celebration of the Eucharist.

The first mention of preaching at a celebration of the Holy Eucharist occurs during S. Paul's visit to Troas (Acts xx. 7—11): "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

That this custom soon became general for the Bishops as the successors of the Apostles may be seen

from S. Justin Martyr's *Apology* (I. 6), written about the year 150.

"On the day of the Sun (Sunday), all who live in towns or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read as long as time permits. Then when the reader has ceased, the president verbally instructs and exhorts to the imitation of the good examples cited. Then all rise together, and prayers are offered. At length, as we have already described, prayer being ended, bread and wine and water are brought, and the president offers prayer and thanksgivings to the best of his ability, and the people assent by saying Amen : and the distribution is made to each one of his share of the elements which have been blessed, and to those who are not present it is sent by the ministry of the deacons." (Trans. from Duchesne, *Christian Worship*, fifth edn. p. 50.)

Three points attract our notice about the preaching mentioned in this description of a Sunday Eucharist in the second century. Preaching is evidently a normal part of the service : it is the function of "the president," by whom S. Justin means the Bishop : and it occurs after the reading of the Scriptures and before the Offertory.

Throughout the patristic period, the normal if not universal custom was that the reading of the Gospel at the Sunday Eucharist was followed by a sermon (or sermons). Most of the sermons and homilies of the Fathers were so delivered, as may be seen from the frequent allusions made in them to the preceding Lessons and Gospel.

It was seldom, however, that presbyters preached during this early period. The right to preach was part of the Bishop's function : it was not inherent in the priesthood. When a priest preached he did so by special delegation from the Bishop. (Swete, *The Early History of the Church and the Ministry*, p. 236.)

Similarly, the right to celebrate the Holy Eucharist

was inherently episcopal, and not presbyteral, except by delegation. The words of the present English Ordinal preserve a hint of this in the delegation by the Bishop to the newly-ordained priest of authority to preach and to minister the Sacraments "in the Congregation, where thou shalt be lawfully appointed thereunto." The deacon requires a still more explicit permission to preach—"if thou be thereto licensed by the Bishop himself." (Book of Common Prayer; Ordering of Deacons.)

The English Canons of 1603 also retain the Bishop's right to "allow" or not allow a beneficed man to preach. (Canons 45 and 46.)

In the fourth century the rapid extension of the Church made it necessary that many priests should be allowed to celebrate the Sacred Mysteries and to preach, but it was still recognised that these functions were not inherently sacerdotal. For instance, the first Canon of the Council of Ancyra (A.D. 314), dealing with priests who returned to their allegiance after apostatising under torture, decrees that though they shall sit in church where they used to sit, it shall not be lawful for them to offer the oblation, or to preach, or to perform any part of their sacerdotal office. A clear distinction is implied by these words between the sacerdotal office, and the offering of the oblation and preaching. Similarly, Canon XIX. of the Council of Laodicea (*c.* A.D. 365), giving in outline the order of the Sunday Eucharist, decrees that after the homilies of *the Bishops* the prayer of the catechumens must first be offered up separately.

At Alexandria, the sermon was preached during the *missa catechumenorum* in Origen's time. (Srawley, *Early History of the Liturgy*, p. 49.) The Lessons, taken, as in earlier days, from the Old Testament as well as the Apostolic writings, were followed by expositions and exhortations. The sermon, as in S. Justin's time, was followed by prayers, which were said standing. (Cf. the present custom of standing

for the Bidding Prayer before, and the Ascription after, the sermon.) "Et ideo surgentes" was Origen's phrase at Alexandria, as "Conversi ad Dominum" was S. Augustine's in Africa, for the modern preacher's "And now . . ." which concludes the Sermon.

"The Testament of our Lord" (possibly Ethiopic, and of the fifth century) provides for instruction to be given after the Lessons and before the dismissal of the catechumens. (Srawley, *op. cit.*, p. 61.)

The Sacramentary of Sarapion, who was Bishop of Thmuis in the Delta of the Nile, was written about A.D. 350—56. The *missa catechumenorum* is represented by a prayer for the aid of the Holy Spirit in learning the divine Scriptures, and "to interpret clearly and worthily"; and contains a prayer "after the rising up from the sermon." (Srawley, *op. cit.*, p. 63.)

The sermon was preached in the same place in the *missa catechumenorum* in the churches of Jerusalem in the times of S. Cyril, S. Jerome and Etheria (Srawley, *op. cit.*, pp. 82, 83); at Antioch in S. Chrysostom's days (*op. cit.*, p. 91); in the liturgy of the Apostolic Constitutions, which probably represents the use of the Church in Syria during the fourth century (*op. cit.*, p. 100); in Asia Minor (*op. cit.*, pp. 113, 116); at Constantinople (*op. cit.*, p. 121); in North Africa in S. Cyprian's and Tertullian's time (*op. cit.*, pp. 129, 131, 132) and also in S. Augustine of Hippo's days (*op. cit.*, pp. 144, 146, *et seq.*); and in North Italy in S. Ambrose's time (*op. cit.*, p. 160).

At Rome, however, there was scarcely any preaching. S. Gregory and S. Leo, indeed, preached homilies, but apparently only on special occasions. No priest at Rome had authority to preach. Sozomen (*Hist. Eccles.* vii. 19) relates that no one preached at Rome, "neither the Bishop nor any other." Papal influence was brought to bear to persuade other bishops to disallow the custom. (Duchesne, *op. cit.*, p. 171.)

In the Gallican Church, the influence of which on the English Church was great and constant, the normal

custom was to authorise priests to preach. S. Germain of Paris, who died in the year 576, has left an account of the Gallican Liturgy, in which the homily occurs after the reading of the Gospel. His words on this point are worth quoting in full.

"*Homiliae autem sanctorum quae leguntur pro sola praedicatione ponuntur, ut quicquid Propheta, Apostolus, vel Evangelium mandavit, hoc doctor vel pastor Ecclesiae apertiori sermone populo praedicet, ita arte temperans ut nec rusticitas sapientes offendet, nec honesta loquacitas obscura rusticis fiat.*"

Pope Celestine, in a letter to the Bishops of Provence, reproves them for allowing priests to preach. But the second Council of Vaison, which was the provincial Council of the Archiepiscopate of Arles, held in the year 529, continued the custom, and even extended it to rural parishes where it had not hitherto been in use. (Duchesne, *op. cit.*, p. 197.)

From these examples it is clear that the universal custom of the Church, East and West (with the single exception of Rome), was to hear a homily or sermon after the Gospel had been read in the course of the Liturgy on Sunday morning. The homily was followed by the dismissal of the catechumens, who were not permitted to attend the celebration of the Divine Mysteries.

When for various reasons the catechumenate disappeared in the course of the sixth century, the *missa catechumenorum* retained its place as an introduction to the *missa fidelium*. The homily also remained, and preserved its character as an exposition and instruction.

2. Preaching in the Church of England, A.D. 747—1534.

In the English Church, which derived a very large part of its liturgical customs from the Gallican Church (in which, as we have seen, preaching was especially

esteemed), the Liturgy provided for a homily in the accustomed place after the reading of the Gospel.

During the period before the Norman Conquest the English parish priest was frequently admonished diligently to fulfil his Ministry of Preaching.

The Council of Clovesho, held in the year 747, directed that all priests to whom "places and regions of laymen" had been committed by the bishops of the province should study to fulfil "the office of evangelical and apostolic preaching" by baptising, by teaching and by visiting, with lawful rite and diligent care. They were to be able to understand and to explain to their people in English every office of their order, the Creed, the Lord's Prayer, the words of the Mass and Holy Baptism and other church Offices. On Sundays they were to teach the rule of religious conduct and good life by preaching to their people from the Holy Scriptures. And the people were to attend church on Sundays and other great festivals to hear the word of God and be present at Mass and sermons. (See Appendix C, 1.)

The Canons issued under King Edgar and S. Dunstan in 960, after laying special emphasis on the duty of all men to learn the Pater Noster and the Creed, and to teach them to their children, direct parish priests to preach every Sunday to their people, and always to show them a good example. (See Appendix C, 2.)

About the year 998 the Canons of Aelfric ordered the parish priest on Sundays and Holy Days to explain the sense of the Gospel to his people in English, and to exhort them as often as he could by the Creed and the Lord's Prayer to believe and to practise Christianity. (See Appendix C, 3.)

In the Book of Church Laws (A.D. 994) and in the Church Laws of King Cnut (A.D. 1032) again we find great emphasis laid upon the universal duty of learning the Pater Noster and the Creed, and upon the parish priest's duty to teach his people. (See Appendix C, 4, 5.)

The parish priest, moreover, was not left to fulfil his duty of preaching without assistance. S. Gregory, the apostle of the English, wrote a number of Homilies which were very popular in the early English Church. The Venerable Bede also left a collection of Homilies which was largely drawn upon in later times. In the year 971 the Blickling Homilies were written, in which especial emphasis was laid on the end of the world, to be reached, as was supposed, in the year 1000. About the year 990, Aelfric (*c.* 955—*c.* 1020), afterwards Abbot of Eynsham in Oxfordshire, composed his first series of forty Homilies. In 993 he added a second series of forty. The two series combined, known as *Homiliae Catholicae,* covered the whole Church year. In 996 he added another volume, this time of Lives of the Saints, entitled *Passiones Sanctorum.* He drew much of his material from the Fathers, and especially S. Gregory and the Venerable Bede, but showed also deep and accurate theological learning, expressed in clear, graceful and forcible language, well adapted to his English hearers. He favoured the allegorical method of interpreting the Holy Scriptures. His Canons, compiled at the request of Wulfsige, Bishop of Sherborne, have been already noticed.

Wulfstan, Archbishop of York, 1002—1023, composed more than fifty Homilies.

These, and other evidences which might be cited, show that during the pre-Norman period a determined attempt was made to inculcate the duty of frequent and regular preaching in the English Church; and to provide material for those who were unable to compose discourses of their own. The Apostles' Creed, the Lord's Prayer, the liturgical Gospel for the Day, the Services of the Church, the lives of the Saints and the rules of Christian conduct, were the principal subjects of instruction.

We must now travel more rapidly over the ground, and this we are enabled to do through the publication of an authoritative treatise on the subject (G. R. Owst,

Preaching in Mediæval England, Cambridge, 1926), to which the reader is referred for a detailed treatment of preaching in the English Church after the Norman Conquest.

The next important point in the history of the regulation of English Preaching is the Council of Oxford held by Stephen Langton, Archbishop of Canterbury, at Oseney, in 1222. In this Council an attempt was made to bring into force in England the decrees of the Lateran Council of 1215. An injunction was promulgated which, placing preaching and visiting the sick upon an equal level of importance, directed that rectors and vicars should be diligent instructors of their people in the Word of God. The importance of this injunction lies not so much in its contents, as in the fact that it was the first piece of ecclesiastical legislation on preaching to be incorporated in Lyndewode's *Provinciale.* It thus became part of the Canon Law of the English Church. (See Appendix C, 6.)

What we must regard, however, as the first great landmark in the regulation of parochial preaching in the Church of England was the Constitution, known as *Ignorantia Sacerdotum,* promulgated at Lambeth by John Peccam, Archbishop of Canterbury, in the year 1281.

This famous Constitution provided, *inter alia,* that every parish priest should give instruction to his people four times a year or more in :—

The Fourteen Articles of the Christian Faith.

The Ten Commandments (their first appearance as of authoritative importance in the official scheme of teaching) :

The Two Precepts of the Gospel :

The Seven Works of Mercy :

The Seven Capital Sins and their progeny :

The Seven Principal Virtues :

The Seven Sacraments of Grace.

(See Appendix C, 7, for the relevant passages.)

In 1408, Thomas Arundell, Archbishop of Canter-

bury, renewed John Peccam's Constitution, and added regulations of his own devising which dealt with the authorisation of preachers, and their duty to teach what the Church taught. (See Appendix C, 8.)

In 1433, William Lyndewode (1375—1446) completed his *Provinciale.* This book was a digest of the Canon Law held to be valid at that time in the Province of Canterbury, and took cognisance of Provincial Constitutions from the time of Stephen Langton to that of Henry Chichele, Archbishop of Canterbury from 1414 to 1443. The *Provinciale* was accepted as authoritative by the Convocation of Canterbury Province in 1438, and by the Convocation of the York Province in 1462.

Thus from the year 1462 onwards, Lyndewode's *Provinciale* was the authoritative *Corpus Iuris Canonici* of the Church of England in the two Provinces of Canterbury and York.

The regulations on Preaching contained in the *Provinciale,* viz., those of Stephen Langton, John Peccam and Thomas Arundell, are, therefore, of more than historical interest to the parish priest. There is good reason for thinking that they are pre-supposed by the Book of Common Prayer; and that they are, *mutatis mutandis,* canonically binding at the present time upon the clergy of at least the two Provinces of Canterbury and York.

It has been recently shown that there were two formal occasions for preaching in parish churches on Sundays and Holy Days in mediæval England. The first was exactly where a review of the evidence already brought forward would lead us to look for it, viz., at the Prone during the celebration of the parish Mass at nine o'clock on Sunday morning.

The order of the service at this point would, therefore, be :—

The Reading of the Gospel;
The Singing of the Creed;
The Singing of the Offertory;

The Preaching of the Prone:—

(a) Feasts and Fasts for the week announced;
(b) The Bidding of the Bedes;
(c) The Homily or Sermon. (See App. C, 8.)

The Homily or Sermon was usually based on the Gospel or Epistle for the Day, and lasted for five or ten minutes. (Owst, *op. cit.*, p. 355.)

After the parish Mass was over the people went home to dinner, and the next canonical Hour at which their attendance was required was Vespers at three o'clock. The custom, however, arose in England of returning to the church or the churchyard soon after dinner to hear a sermon. E.g., a case of assault in S. Dunstan's Church, London, took place "*Hora quasi vesperarum post solennem verbi Dei predicationem in ecclesia Sancti Dunstani populo ibi congregato.*" (Owst, *op. cit.*, pp. 356, 357.)

In this sermon before the Evening Service at three o'clock on a Sunday afternoon, we recognise the origin of the Catechising of children for half an hour before Evensong which was enjoined in the First Book of Common Prayer. This is the historical ancestor of the so-called "Sermon" at Evensong which has survived until the present times.

Many books were written and circulated during the Middle Ages to assist the English preacher in his Sunday homilies and sermons. One of the best known was the *Liber Festiualis,* published in 1497 and again in 1511, which contained, in English, homilies for all the Sundays and Holy Days of the Christian Year, and, also in English, the *Quatuor Sermones,* or four quarterly sermons required by Peccam's Constitution. These, it may be mentioned incidentally, may be the origin of a quarterly celebration of the Holy Communion, as distinct from the Festival celebrations, during the sixteenth and seventeenth centuries. If so, "Sacrament Sunday" owed its origin to "Sermon Sunday."

3. Preaching in the Church of England after 1534.

When the clergy made their submission to Henry VIII., in 1534, the arrangements in respect to the Canon Law were as follows :—

(a) For the future, Canons were only to be enacted with the Licence and Assent of the Crown;

(b) The Canons hitherto enacted were to be examined and revised by a Commission;

(c) In the meantime, the old Canons were to remain in force, so far as they did not clash with the law of the realm or the royal prerogative. (See, e.g., Appendix C, 9.)

The Commission on Canon Law did not report until 1553, when it brought forward its proposals in the *Reformatio Legum.* As these proposals, however, never proceeded any further, the old Canons still remained in force.

Meantime, in 1536, Henry VIII. issued his Injunctions (Wilkins, *Concilia,* iii. 814), in which it was ordered that the Pater Noster, the Articles of our Faith and the Ten Commandments were to be "diligently taught, repeated and explained in sermons."

In 1547, the Injunctions of Edward VI. (Wilkins, *Concilia,* iv. 4), directed parish priests "that every Holy Day throughout the year when they have no sermon, they shall immediately after the Gospel openly and plainly recite to their parishioners in the pulpit the Pater Noster, the Credo and the Ten Commandments in English, to the intent the people may learn the same by heart."

In 1547, the First Book of Homilies was issued by authority. It contained twelve Homilies, and promised more to come. The Second Book of Homilies, though completed in 1563, was not issued by authority until 1571. It contained twenty-one Homilies.

An analysis of the contents of the Second Book will show how closely Peccam's Constitution was followed.

Thus we may classify the Homilies, mentioning them by their numbers for brevity sake:—

Homilies on the Creed: 12, 13, 14.

Homilies on the Decalogue: 2, 21.

Homilies on the Christian Duties: Fasting, 4, 5, 6; Prayer, 7, 8, 9, 10; Almsgiving, 11.

Homilies on the Capital Sins: 5, 20.

Homilies on the Sacraments: Holy Communion, 15; Confirmation, 16; Holy Matrimony, 18; Penance, 19.

The remaining Homilies (No. 1, "Of the Right Use of the Church," No. 3, "Of Repairing and Keeping clean of Churches," and No. 17, "For the Rogation Days") deal with matters which may be brought under the duty of Worship as taught in the First Table of the Decalogue.

In 1557, during the brief period of reconciliation with the Papacy in Queen Mary's reign, Convocation issued regulations about preaching (Wilkins, *Concilia*, iv. 156). Sermons were to be of four sorts: (1) of the sacraments, free-will, justification, good works, etc.; (2) expositions of the Articles of the Faith, the Lord's Prayer, the Decalogue, etc.; (3) sermons of the church seasons and of the saints; (4) sermons on ceremonies, virtues, vices, etc. These regulations were set aside on the accession of Queen Elizabeth.

The Elizabethan Injunctions (Wilkins, *Concilia*, iv. 182) were issued in 1559. By the Third of these it was directed that parsons were to preach in their churches one sermon every month of the year at the least, in which they were to declare the word of God, and exhort to works of faith. The Fourth Injunction ordered parish priests to preach once a quarter at the least in their own persons, or to read a homily every Sunday. The Fifth Injunction directed that on Holy Days when there was no sermon the parish priest was, immediately after the Gospel, to recite to his parishioners the Pater Noster, the Creed and the Ten Commandments in English.

The Prayer Books issued in 1549, 1552, 1559 and 1662, ordered a sermon or homily after the Creed in the Communion Service.

The Canons of 1603, principally Nos. 43 and 45—57, 59, 61, 66, 67, 71—73, make elaborate regulation for the control of preaching, catechising, preparation for Confirmation, etc. The ideal aimed at is expressed in Canon 45, which directs every beneficed man, allowed to be a Preacher, to "preach one Sermon every Sunday of the year, wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people"; and in Canon 59, which orders incumbents to catechise every Sunday and Holy Day, and give instruction in the Ten Commandments, the Articles of the Belief, the Lord's Prayer and the Church Catechism.

Canon VIII. of the Canons of 1640 (Wilkins, *Concilia*, iv. 543), which were not agreed to by Parliament, added that twice a year at the least preachers were to instruct the people in sermons that the rites and ceremonies then established in the Church of England were lawful and commendable.

The pre-Reformation Canon Law relating to preaching was reprinted with the rest in the Oxford English edition of Lyndewode's *Provinciale* issued in 1676. There is some evidence to show that the *Provinciale* was regarded as valid by the Convocation which met in 1710—1711.

When Edmund Gibson drew up his *Codex Iuris Ecclesiastici Anglicani* in 1713 he included these Canons under Title XIV., cap. vii., "Heads of Matters to be treated of in Sermons." Nor was any alteration in this respect made in the second edition of his work issued in 1761. In neither edition was the note "*OBS.*" (Obsolete) inserted against them in the margin, as was done with Canons reprinted merely for historical purposes. The inference to be drawn from this fact is that Dr. Gibson and his editor considered them to be still valid and operative.

Moreover, it has been frequently decided by the civil courts that the Canons in force under the Act already referred to (25 Henry VIII., c. 19) are still binding upon the clergy. The palmary authority on this point is Lord Hardwicke, giving judgment in *Middleton v. Crofts,* in the year 1736.

As far as the evidence carries us, we are justified in thinking that the Canons of 1603 were generally obeyed, and that George Herbert was following the usual course when he preached a Sermon in the morning and catechised the children in the afternoon. *(The Country Parson,* Chapter VIII.) Nor is there any reason to suppose that this was any other than the regular custom in the Church of England, in parishes where the priest did his duty, until fifty or sixty years ago, when the change in the hour of Evening Prayer led to the break-up of the catechising of the children.

APPENDIX C.

HISTORICAL DOCUMENTS ON PREACHING IN THE CHURCH OF ENGLAND.

1.

The Council of Clovesho, A.D. 747. (Wilkins, *Concilia,* i. 96: and Haddan and Stubbs, *Councils and Ecclesiastical Documents,* III. 366.)

IX. Nono consequenter addiderunt capitulo: Ut presbyteri per loca et regiones laicorum, quae sibi ab episcopis provinciae insinuata et injuncta sunt, evangelicae et apostolicae praedicationis officium in baptizando, et docendo, ac visitando, sub legitimo ritu ac diligenti cura, studeant explere. . . . . .

X. Ut Presbyteri quoque Symbolum et Missarum Verba in sua lingua discant scire.

Decimo docuerunt decreto: Ut presbyteri omne sui gradus officium legitimo ritu per omnia discant exhibere nosse, deinde ut symbolum fidei ac Dominicam orationem, sed et sacrosancta quoque verba quae in Missae celebratione, et officio Baptismi solenniter dicuntur, interpretari atque exponere posse propria lingua qui nesciant discant; necnon et ipsa sacramenta quae in Missa ac Baptismate, vel in aliis ecclesiasticis officiis visibiliter conficiuntur, quid spiritualiter significent, et discere studeant; ne vel in ipsis intercessionibus quibus pro populi delictis Deum exorare noscuntur, vel ministerii sui officiis, intelligant, nec verborum suorum sensum sacramenta quibus per eos alii ad aeternam proficiunt salutem.

XIV. Quarto decimo statuitur loco: Ut Dominicus dies legitima veneratione a cunctis celebretur: sitque Divini tantum cultui dedicatus, omnesque abbates ac presbyteri isto sacratissimo die in suis monasteriis atque

ecclesiis maneant, Missarumque solemnia agant. Omissisque exterioribus negotiis, ac saecularium conventibus, atque itineribus, nisi inexcussabilis quaelibet causa urgeat, relegiosae conversationis ac bene vivendi normulam, de sacrae Scripturae eloquiis subjectis famulis praedicando insinuent. Sed et hoc quoque decernitur quod eo die sive per alias festivitates majores, populus per sacerdotes Dei ad Ecclesiam saepius invitatus, ad audiendum verbum Dei conveniat, Missarumque sacramentis, ac doctrinae sermonibus frequentius adsit.

2.

Canons under King Edgar and Archbishop Dunstan, A.D. 960. (Wilkins, *Concilia,* i. 226.)

XVII. Docemus etiam ut quilibet christianus infantem suum ad christianismum diligenter adsuescat, et eum Pater Noster et Credo doceat.

XXII. Docemus etiam, ut quilibet discat Pater Noster et Credo si quando in consecrato coemeterio jacere, vel eucharistiam sacram percipere velit. . . .

LII. Docemus etiam ut sacerdotes quolibet die Solis ad populum praedicent, et semper bonum iis praebeant exemplum.

3.

The Canons of Aelfric, *c.* A.D. 998. (Wilkins, *Concilia,* i. 253.)

XXIII. Sacerdos diebus Solis et diebus festis populo sensum evangelii Anglice dicere debet, et per orationem dominicam ac symbolum apostolicum quam saepissime potest, homines illos incitet, ut credant et Christianismum colant. Caveat sibi doctor ab eo quod propheta dicit; Canes muti non possunt latrare. Latrare debemus et praedicare laicis ne forte ex defectu doctrinae eos perdamus. . . . . .

4.

Liber Legum Ecclesiasticarum, A.D. 994. (Wilkins, *Concilia,* i. 272.)

XXII. Omnes fideles commonendi sunt generaliter a minimo ad maximum, ut quilibet discat Pater Noster et Credo. . . .

XXVIII. Precipimus etiam presbyteris qui nobis subjecti sunt, ut diligentissime populum doceant.

5.

Ecclesiastical Laws of King Cnut, A.D. 1032. (Wilkins, *Concilia*, i. 304.)

XXII. Docemus etiam ut quilibet christianus discat ut saltem possit veram fidem recte intelligere, et Pater Noster et Credo discat. . . . . .

6.

W. Lyndewode, *Provinciale*, edition published by W. Bretton, London, 1505/6. Lib. I. Tit. XI. cap. 2. Stephanus in concilio Oxoniensi.

¶ *Sacerdotes sint diligentes suorum in verbis diuinis instructores ne muti censeantur canes. sintque parati suorum egrotorum visitatores.*

Presbiterorum et infra presentis concilii diffinitione districte duximus iniungendum vt rectores et vicarii plebes sibi commissas pabulo verbi dei secundum quod fuerit eis inspiratum informare procurent ne canes muti merito iudicentur cum latratu salubri a caulis dominicis luporum spiritualium morsus non expellunt. Illud etiam euangelii memoriter retinentes quod in nouissimo examine visitatores infirmorum premio remunerabuntur eterno: quotiens fuerint accersiti celeriter accedant et hilariter ad egrotos.

7.

Lyndewode, *Provinciale*, Lib. I. Tit. XI. cap. 1.

¶ *De officio archipresbyteri.*

Iohannes Peccham.

¶ *Quilibet sacerdos curam animarum potissimum gerens: quater in anno dilucide exponat subditis suis articulos fidei et precepta moralia ad salutem necessaria vt in hoc capitulo summatim recitantur.*

Ignorantia sacerdotum et infra. Precipimus vt quilibet sacerdos plebi presidens quater in anno hoc est semel in qualibet quarta anni die vna solemni vel pluribus per se vel per alium exponat populo vulgariter absque cuiuslibet subtilitatis textura fantastica xiiij fidei articulos : decem mandata decalogi : duo precepta euangelii : videlicet gemine caritatis. septem opera misericordie. septem peccata mortalia sua cum progenie : septem virtutes principales : ac septem gratie sacramenta. Et ne quis a predictis per ignorantiam se excuset expositis xiiij fidei articulis sub titulo congruenti : cetera sub quadam vt sequitur perstringimus summaria breuitate.

The Decalogue.

Decem enim mandatorum precepta veteris testamenti tria ordinantur ad deum quae dicuntur mandata prime tabule. septem vero ad proximum quae dicuntur secunde tabule mandata.

A.

I.

In primo prohibetur omnis ydolatria cum dicitur : non habebis deos alienos coram me : in quo implicite prohibentur omnia sortilegia et omnes incantationes cum superstitionibus characterum et huiusmodi figmentorum.

II.

In secundo mandato cum dicitur non assumes nomen dei tui in vanum. prohibetur principaliter heresis vniversa : et secundario omnis blasphemia et irreuerens dei nominatio precipue in periurio.

III.

In tertio mandato cum dicitur memento vt sabbatum sanctifices : precipitur cultus religionis Christiane ad quem indifferenter clerici et laici obligantur. Vbi sciendum est quod obligatio ad feriandum in sabbato legali secundum formam veteris testamenti expirauit

omnino cum ceteris in lege ceremoniis: et sufficit in nouo testamento modus vacandi cultu diebus dominicis et ceteris diebus solemnibus ad hoc auctoritate ecclesie deputatis quibus diebus modus vacandi non est sumendus a superstitione iudaica sed a canonicis institutis.

B.

I.

Primum secunde tabule mandatum est patrem et matrem explicite temporaliter et spiritualiter honorare implicite autem et secundario omnis homo pro sui gradus merito ex eodem mandato intelligitur honorandus. In hoc autem mandato intelligitur non solum pater et mater carnaliter verum etiam spiritualiter: vt pater sit prelatus ecclesie mediatus vel immediatus mater autem ecclesia cuius sunt filii catholici vniuersi.

II.

Secundum est non occides. in quo explicite inhibetur illicita persone alicuius interemptio consensu: verbo opere: vel fauore. Implicite vero omnis iniusta alicuius persone lesio inhibetur. spiritualiter enim occidunt qui non reficiunt indigentes. Similiter occidunt qui detrahunt vel qui innocentes opprimunt vel confundunt.

III.

Tertium mandatum est non mechaberis in quo explicite inhibetur adulterium: implicite vero fornicatio que explicite prohibetur in deuterono. vbi dicitur non erit meretrix de filiabus israel nec scortator de filiis israel. Inhibetur etiam in eodem mandato omnis commixtio viri et mulieris quam bona matrimonii non excusant. omnis etiam voluntaria pollutio quocunque modo studiose vel voluntarie procurata.

IV.

Quartum mandatum est non furtum facies. in quo explicite prohibetur clandestina contrectatio rei aliene inuito domino: implicite vero omnis iniuriosa seu per fraudem seu per vsuram seu per violentiam seu per metum rei usurpatio aliene.

V.

Quintum mandatum est non loqueris contra fratrem tuum siue proximum falsum testimonium. in quo explicite prohibetur falsa testificatio ad nocendum: implicite autem falsa testificatio ad indignum contra merita promouendum. In hoc etiam mandato omne mendacium sed perniciosum precipue condemnatur.

VI.

Sextum mandatum est non concupisces domum proximi tui supple cum eius iniuria. In quo mandato implicite prohibetur cupiditas possessionis immobilis catholici precipue cuiuscunque.

VII.

Septimum mandatum est: non desiderabis vxorem proximi tui neque seruum neque ancillam non bouem non asinum nec omnia que illius sunt: in quibus omnis cupiditas possessionis aliene quantum ad res mobiles condemnatur.

The Two Dominical Commandments.

I.

His autem decem mandatis superaddit euangelium duo: videlicet dilectionem dei et proximi deum diligit que [*sc.* qui] predicta mandata ex amore et non timore pene custodit.

II.

Proximum autem debet quilibet diligere sicut seipsum: vbi hec particula sicut non dicit equalitatem: sed conformitatem vt videlicet diligas proximum tuum ad quod teipsum: hoc est ad bonum et non ad malum. et quomodo teipsum hoc est spiritualiter et non carnaliter secundum quod carnaliter dicit vicium. Item quantum teipsum hoc est in prosperitate et adversitate: sanitate et infirmitate. Item quantum teipsum respectu temporalium: pro tanto vt plus diligas omnem hominem et singulos quam omnem affluentiam

temporalem. Item sicut teipsum pro tanto vt plus diligas proximi tui animam siue anime salutem eternam quam tuam vitam propriam temporalem : sicut etiam anime tue vitam debes preponere vite carnis tue. Item qualiter teipsum vt videlicet omni homini in necessitate subuenias sicut tibi velles in necessitate consimiliter subueniri. hec enim omnia intelliguntur cum dicitur diliges proximum tuum, etc.

Seven Works of Mercy.

Sex autem misericordie sunt opera que ex Math. euangelio patefiunt que sunt pascere famelicum, potare sitientem, hospicio recipere peregrinum, vestire nudum : visitare infirmum, consolari carceri mancipatum. septimum ex thobia colligitur quod est sepelire corpora mortuorum.

Seven Capital Sins.

Septem vero peccata capitalia sunt superbia : inuidia : ira : odium : accidia : auaricia : gula luxuria. Et est superbia amor excellentie proprie. de qua oriuntur iactantia : ostentatio : ypocrisis : scismata et similia. Inuidia vero est odium felicitatis aliene de quo oriuntur detractio murmuratio : dissentio : peruersa iudicia et similia. Ira est appetitus vindicte et nocumenti alieni que cum perseuerat in corde fit odium de qua oriuntur persecutiones verborum et factorum plage homicidia et similia. Accidia est tedium boni spiritualis ex quo homo nec in deo nec in diuinis laudibus delectatur ex qua sequitur ignauia pusillanimitas : desperatio et similia. Auaricia est immoderatus amor mobilis vel immobilis affluentie vel illicite acquirendo vel illicite detinendo. ex qua oriuntur fraus. furta. sacrilegium : symonia et omne turpe lucrum. Gula est immoderatus amor delectationis secundum gustum in cibo et potu. in qua quintupliciter peccatur videlicet in tempore quando comeditur nimis mane vel nimis tarde vel nimis assidue. Item in qualitate quando queruntur cibaria nimis

delicata. item in quantitate quando nimis comeditur aut bibitur quod est vilissimum genus gule est enim nimium in cibo et potu quando corpus aggrauat vel quando impedit sensum interiorem aut exteriorem. seu quando ledit corporis sanitatem. item in auiditate seu voracitate et vltimo in curiosa alimentorum preparatione pro gule deliciis excitandis. que quinque continentur in hoc versu. Prepropere laute nimis ardenter studiose. luxuria non oportet notificare cuius infamia aerem inficit vniuersum.

Seven Principal Virtues. Three Theological; Four Cardinal.

Septem virtutes principales sunt fides spes charitas que ad deum ordinantur et ideo theologice appellantur. prudentia. temperantia. iustitia. et fortitudo. per quas ad seipsum et proximum homo ordinatur. Et est actus prudentie bonum eligere. actus justicie recte facere. actus temperantie non impediri deliciis. actus fortitudinis non dimittere bonum agendum pro angustiis vel molestiis quibuscunque et dicuntur he quattuor virtutes cardinales: quia istis quattuor plures alie sunt subiecte. de quibus quia pro simplicibus laboramus ad presens non amplius tractamus.

De septem gratie sacramentis supra dictum est suo loco.

The Fourteen Articles of the Christian Faith.

Lyndewode, *Provinciale,* Lib. I. Tit. I. cap 1.

¶ *De summa trinitate et fide catholica.*

Iohannes Peccham.

¶ Sequentis constitutionis summarium.

¶ *Quattuordecim fidei catholice articulos quorum septem ad sacrosancte trinitatis mysterium: et totidem ad xpi humanitatem pertinent: omnes ministri ecclesie et scire & credere tenentur: vt hac constitutione recitantur.*

The Fourteen Articles of the Faith.

Ignorantia sacerdotum et infra. Ne quis per ignorantiam se excuset : quin sciat articulos fidei quos omnes ecclesie ministri scire tenentur eos summaria vt sequitur perstringimus breuitate.

Seven Articles on the Trinity.

¶ Sciendum enim est septem esse fidei articulos pertinentes ad ministerium [*sc.* mysterium] trinitatis quorum quattuor pertinent ad diuinitatis intrinseca tres vero pertinent ad effectus. ¶ Primus est vnitas diuine essentie in trium personarum indiuisibili trinitate iuxta illud Credo in vnum deum. Secundus est credere patrem ingenitum esse deum. Tertius est credere filium vnigenitum esse deum. Quartus est credere spiritum sanctum nec genitum nec ingenitum esse deum : sed a patre et filio pariter procedentem. Quintus est credere creatio celi et terre hoc est omnis visibilis et inuisibilis creature a tota et indiuisibili trinitate. Sextus est sanctificatio ecclesie per spiritum sanctum et gratie sacramenta et cetera omnia in quibus communicat ecclesia christiana in quo intelligitur quod ecclesia cum suis sacramentis et legibus per spiritum sanctum omni homini quantumcunque peccatori sufficit ad salutem et quod extra ecclesiam non est salus. ¶ Septimus est consummatio ecclesie per gloriam eternam in carne et anima veraciter suscitande et per oppositum intelligitur damnatio eterna reproborum.

Seven Articles on the Manhood of Christ.

¶ Item alii septem articuli pertinent ad christi humanitatem. Primus est incarnatio seu vera carnis assumptio ex sola per spiritum sanctum virgine gloriosa. Secundus est vere [*sc.* vera] incarnati dei natiuitas ex virgine incorrupta. Tertius est vera christi passio et mors in cruce sub tyranno pilato. Quartus est descensio christi ad inferos in anima

quiescente corpore in sepulcro ad spoliationem tartari. Quintus est vera christi resurrectio. Sextus est vera ipsius ad celos ascensio. Septimus est ipsius venturi ad iudicium certissima expectatio.

The Seven Sacraments of Grace.

Lyndewode, *Provinciale,* Lib. I. Tit. VII. cap. 4.

¶ *Septem gratie sacramentorum quinque ab omnibus christianis rite suscipienda sunt. Baptismus: confirmatio: penitentia: eukaristia suo tempore: et extrema vnctio in mortis articulo ab iis qui adhuc sane sunt mentis aut dum sane mentis erant desiderarunt. Sextum autem videlicet ordo a perfectis: septimum vero vtpote matrimonium: a minus perfectis.*

Idem: [i.e. Peccham].

Ignorantia sacerdotum et infra. Septem sunt gratie sacramenta quorum dispensatores sunt prelati ecclesie quorum quinque ab omnibus debent recipi christianis. vt pote baptismus confirmatio penitentia eukaristia suo tempore [*gloss:* ad minus semel in pascha. Item secundum aliquos canones in penthecosten et in natali domini.] et extrema vnctio que tantum illis dari debet qui infirmitatis indiciis videntur mortis appropinquare periculo: quibus si fieri potest detur dum sunt compotes mentis et rationis et si contingat eos frenesi vel alia quacunque alienatione mentis laborare: si ante alienationem erant de salute sua solliciti consulimus nichilominus hoc sacramentum eis fiducialiter ministrari. Credimus enim et experimentis didicimus quantumcunque frenetico si tamen sit predestinationis filius ipsius susceptionem vel ad habendum dilucidum intervallum vel saltem ad spiritualem commodum vt pote ad augmentum gratie profuturam. Sunt et alia duo sacramenta licet ordo et matrimonium: quorum primum perfectis conuenit secundum vero noui testamenti tempore solis conuenit imperfectis et tamen ipsum ex vi sacramenti credimus largiri gratiam si sincero animo contrahatur.

8.

Regulations about Preaching.

Lyndewode, *Provinciale,* Lib. V. Tit. V. cap. 1.

¶ *de hereticis et scismaticis.*

Thomas arondell. in concilio Oxon.

¶ *Nullus nisi legitime examinatus et approbatus verbi diuini predicationem assumat. Curatus autem omnis perpetuus a iure commissus reputabitur. Nec admissus si suspendatur vltra se ingerat. Vicarii autem curatorum aut temporales curati predicent solummodo cum precibus consuetis: que in constitutione ignorantia habentur. Examinatio autem gratis fiat. Transgressores et fautores pro hereticis habeantur et excommunicentur.*

Reueréndissime synodo et infra. Statuimus decernimus et ordinamus quod nullus secularis aut regularis ad predicandum verbum dei a iure scripto minime auctorizatus priuilegiove speciali munitus officium siue exercitium predicationis eiusdem verbi dei in se assumat populove aut clero quouismodo predicet in latino sermone seu vulgari in ecclesia aut extra nisi prius diocesano illius loci in quo predicare sic nititur se presentet et examinationem subeat. Sicque deinde tam moribus quam scientia repertus ydoneus per ipsum diocesanum ad predicandum mittatur ad aliquam certam parrochiam vel ad plures prout eidem ordinario secundum qualitatem persone videatur expediens. Nec etiam aliquis premissorum predicare presumat nisi de missione aut auctorizatione sua primo fides fiat in forma competenti. [*Here follow regulations for privileged and licensed preachers, and penalties for the breach thereof.*] . . .. Sacerdotes vero parrochiales seu vicarii temporales et non perpetui in forma supradicta non missi in ecclesiis illis in quibus huiusmodi officia gerunt illa sola simpliciter [*gloss:* id est absque themate vel alia solemnitate sicut littera iacet.] predicent vna cum precibus consuetis [*gloss:* scilicet in diebus dominicis post offertorium solitis fieri ad populum.] que in consti-

tutione prouinciali a bone memorie Johane predecessore nostro bene et sancte in suppletionem ignorantie sacerdotum edita (que incipit Ignorantia sacerdotum etc.) continentur expresse. [*Here follow further regulations.*]

Lyndewode, *Provinciale,* Lib. V. Tit. V. cap. 2.

Item quia turpis.

Idem in dicto concilio Oxoniensi.

¶ *Predicator de sacramentis nichil aut preter aut contra ecclesie determinationem predicet: nec ab ecclesia definita in dubium revocet. Contrafaciens excommunicetur non absoluendus donec heresim abiurauerit: et si in eandem relabatur bona eius fisco deputentur: et penitentia iure statuta puniatur.*

Item quia turpis est pars que non conuenit suo toto. Decernimus et ordinamus vt nullus predicator verbum [*sc.* verbi] dei aut alia quevis persona de sacramento altaris matrimonio peccatorum confessione aliove quocunque sacramento ecclesie seu fidei articulo aliud doceat predicat aut obseruet quam quod per sanctam matrem ecclesiam reperitur discussum. Nec vertat in dubium quod per ecclesiam terminatum fuerit aut decisum: nec verba scandalosa circa eandem scienter proferat publice vel occulte: neque sectam aut speciem heresis quamcunque predicet doceat vel obseruet contra sanam doctrinam ecclesie. . . . . [*Penalties follow.*]

9.

John Longlands, Bishop of Lincoln, in a letter addressed to all beneficed priests in his diocese, in the year 1537. (Wilkins, *Concilia,* iii. 829.)

. . . vos . . . monemus . . . et precipimus quatenus in ecclesiis vestris parochialibus verbum Domini secundum talentum vobis a Deo traditum, sermone Latino vel vulgari, prout magis expedire videbitur, ad minus quater in anno, et quolibet anni quarterio semel singulis annis post datum praesentium futuris per vos in personis vestris propriis, vel per alium sufficientem

et idoneum, per nos tamen in ea parte admissum et approbatum, publice, sane, salubriter, catholice, et discrete praedicetis, annuncietis, et exponatis, seu sic praedicari, annunciari, et exponi faciatis cum effectu. . .

NOTE.

Parts of the English translation of Lyndewode's *Provinciale,* issued in 1534, have been recently reprinted in *Lyndwood's Provinciale: the Text of the Canons therein contained.* Edited by J. V. Bullard and H. Chalmer Bell. (Faith Press.)

APPENDIX D.

THE PREACHER'S PRAYERS.

Note.

A Preacher's Prayers are so personal that it is as impossible as it would be undesirable for another person to attempt to dictate to him what he should say in those sacred hours when he is considering the composition of his message to his people. It is hoped, however, that these brief Offices of Preparation may provide suggestions and materials for Preachers to adapt for their own use.

OFFICES OF PREPARATION.

I.

Before choosing the subject and making the first rough notes.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.

Our Father, Which art in heaven, Hallowed be Thy Name, Thy Kingdom come, Thy Will be done; in earth as it is in heaven. Give us this day our daily bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

For a Right Use of the Occasion.

Recollect the occasion on which you are to preach.

O Holy Spirit, I am now about to think of what I am to say at . . . . on . . . . In mercy look down upon me, and grant me the increase of Thy sevenfold

gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear; that so, relying on Thy life-giving inspiration, I may be enabled to make a right use of the occasion thus afforded me; to Thy greater glory, Who with the Father and the Son, livest and reignest eternally. Amen.

For the Hearers.

Call to mind those who are likely to be worshipping when you preach.

O Lord Jesu Christ, Who didst instruct Thy disciples in the way of life eternal; Let Thy gracious blessing be upon those to whom I am to speak in Thy Name on . . . at . . . Grant that their hearts may be open to Thy love; that their minds may be attentive to know Thee Who art the Truth, and that their consciences may be stirred to follow Thee in holiness of life.

(Here add special supplications, as occasion may suggest, for Church officers, the choir, the old, the young, the converted, the unconverted, and any whom you know to be struggling with doubts and temptations.)

Grant, I beseech Thee, O Lord, that each and all of these may find, in what Thou shalt give me to say, some word of strength and comfort which may draw them nearer to Thee in faith, in hope, and in love. For Thy dear Name's sake I ask it, O Lord, my Strength and my Redeemer. Amen.

For a Right Choice of Subject.

O Holy Spirit, Who through the ages hast been guiding the Church into all truth, be with me now, to direct me to the choice of the subject on which it is Thy will that I should speak to Thy servants on . . . . Help me in my Ministry of Preaching so duly and orderly to unfold the doctrines and duties of the Chris-

tian religion, that I may withhold from them nothing which they ought to know and believe to their souls' health; nor add anything to the Faith once delivered; nor yet fall into the errors of heresy. Help me so to understand my hearers' minds and to know their lives that I may not speak to them foolishly, unprofitably, or uncharitably. Help me, O Holy Spirit, to hear Thy voice, and, hearing, to obey. Amen.

For Guidance in Gathering Material.

O Father, Who hast set me, albeit unworthy, in the long line of those who must proclaim the Gospel of Thy dear Son, Jesus Christ; Grant me, during the time before my preaching on *(this subject)*, such diligence and opportunity in gathering material from Thy Word, from those whom I may meet in daily intercourse, and from the writings of those who have meditated thereon in times past, that my words may be in accordance with Christian truth and experience. Through the same Thy Son, Jesus Christ, our Lord. Amen.

II.

Frequently during the week.

O Lord, help me.

O Lord, on Sunday next I am to preach on *(this subject)*. Help me, I beseech Thee.

And other ejaculatory prayers.

III.

At the Time of Composition.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Our Father, Which art in heaven, Hallowed be Thy Name, Thy Kingdom come, Thy Will be done; in earth as it is in heaven. Give us this day our daily

bread, And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

For Wisdom.

O Almighty Father, in Whose hand is the sovran gift of wisdom, the breath of Thy power, and a pure influence flowing from Thy glory; Grant me for the work to which I now set myself, an enlightened mind, quick and lively, clear and undefiled; an understanding spirit to know Thy will; and a sure purpose to advance Thy glory and the salvation of Thy people through the Ministry of the Word to which Thou hast called me. Through Jesus Christ Thy Son our Lord, to Whom with Thee and the Holy Spirit be honour and glory, world without end. Amen.

For Good Workmanship.

O Lord Jesu Christ, Who didst reveal to Thy disciples the words of eternal life in parable and discourse; Grant me, I beseech Thee, the spirit and power of true workmanship in the Ministry of the Word; that I may frame my thoughts in accordance with the measure of the Eternal Wisdom which Thou hast made known to us; and so choose my words that I may speak clearly and without confusion. For Thy Name's sake. Amen.

For an Open Heart.

O Holy Spirit, by Whose inspiration the prophets spake to the people; Grant me such a portion of Thy grace that I may receive Thy message with an open heart; that I may love Thy servants committed to my charge in sincerity and truth; and that I may be empty of pride and human wisdom when I speak to them in Thy Name, Who livest and reignest with the Father and the Son, One God, for ever and ever. Amen.

IV.

In the Pulpit immediately before Preaching.

O God, Who hast made man's mouth that he may show forth Thy glory; Be with me now, I humbly beseech Thee, and grant me grace so to speak to these Thy servants in Thy Name and by the power of the Holy Spirit that they may draw near to Thee in faith, and hope, and love. Through Jesus Christ our Lord. Amen.

V.

After Preaching.

O Holy Spirit; Grant that the words which I have spoken may fulfil in the hearts of Thy servants the work which Thou desirest: Supply to them all such defects as were due to my infirmities of mind and soul: Grant that they may be delivered from the power of evil: And hallow us all with the continual grace of Thy inspiration: Who with the Father and the Son ever livest and reignest One God, world without end. Amen.

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Verbi ministerium

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